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# The Jewish News

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This will be a familiar sight as families of Ethiopian Jews reunite.[IPPA photo]

*"We won't abandon Jews"*

# Solomon's heirs airlifted home

**JERUSALEM (JPFS) —**

Israel made history last Saturday, completing a massive, lightning airlift that carried some 14,400 beleaguered Ethiopian Jews from Addis Ababa to their ancestral homeland in a breathtaking 24 hours.

"Operation Solomon," conducted by the Israeli Army in co-ordination with the Jewish Agency, the Foreign Ministry and other bodies, as well as the Ethiopian government, brought tears to the eyes of many of the thousands of Israelis who took part in the reunification of Ethiopian Jews with their 20,000 family members already in Israel.

"This is the reason why Israel exists," said one El Al ground-crew worker as he helped an enfeebled old woman onto one of the hundreds of buses that transported new arrivals to 46 absorption centres and hotels around the country.

U.S. President George Bush, who as vice-president played a major role in the 1984-85 Operation Moses airlift of some 8,500 Ethiopian Jews from pestilential Sudanese refugee camps, made a personal and successful appeal to the Ethiopian government to fully support Israel's reunification effort.

The complex operation involved a total of 40 sorties of Israel Air Force and El Al planes of various sizes — including a reported world record 1,080 passengers on one Jumbo cargo flight — and at least one flight by Ethiopian Airlines.

There were no seats in the jumbos, and the new immigrants sat packed together in what seemed like a "human carpet." One army bus driver, commenting on the new world record, said: "You could never do it with pudgy Russians and Israelis, with five suitcases in each hand.

"They are thin, these Ethiopians."

The new immigrants were not allowed to bring anything more than a small bag of belongings, in order to maximize space and passenger capacity.

**Operation Solomon**


For full coverage see pages 6, 7, 8, 13, 14


Leaders of the Ethiopian Jewish community reacted to the giant rescue operation joyfully, calling it "our biggest day." They offered prayers and thanks for the successful outcome of the operation, which was sanctioned by rabbinical authorities in the name of *pikuah nefesh*, the religious imperative that allows for violations of the Sabbath in order to save Jewish lives.

"We dreamed, we fought, we waited for this day to arrive," said Rahamim Elazar, a longtime community activist and director of Israel Radio's Amharic broadcasts. "I always believed Israel would save them, and it did. We applaud this country for its great heart."

Although planning for a rescue operation began over a year ago, when thousands of Ethiopian Jews from the strife-torn north flocked to the compound of the Israeli Embassy in Addis, Prime Minister Shamir did not give the final go-ahead for the Friday-Saturday operation until the previous Tuesday, after Ethiopian dictator Mengistu Haile Mariam fled his country as rebels closed in on the capital, an informed source said.

The prime minister stood at the ramp of the first plane, an unmarked IAF Boeing 707, which arrived at 4:45 pm on Friday, and said: "I am happy. I have the feeling that we achieved our goal. We waited for many years. Now the whole Jewish community is coming. They are the remnant of a Jewish community that lasted for thousands of years, who are now coming back to their country . . . They have come back to their homeland."


[Cont'd. on page 7]

While waiting to be airlifted Ethiopian Jews were given medicine by the Jewish Agency at the Israeli Embassy medical clinic. [Ricki Rosen/Jewish Agency]

# *Israel an unreal dream for excited newcomers*

By
**LEORA FRUCHT**

**JERUSALEM —**

As dusk enveloped Jerusalem, the first busloads of Ethiopian Jews arrived in the city that had been the object of their yearnings and prayers. It was seven o'clock on Friday night, and as dark descended on the city, they stepped off the buses silently, some 800 men, women and children, most of them clad in white robes, in what appeared to be a dreamlike ushering in of the Sabbath.

The scene was as unreal for the onlookers as it was for the participants. Cameramen froze and veteran absorption workers were taken aback by the vision that seemed to trigger a sense of deja vu and a sense of prophecy, past and future rolled into one, both unfolding before them.

Later they would say it brought to mind the Exodus from Egypt or the Ingathering of the Exiled. But for those first few dreamlike moments, there was only a wordless sense of wonder, a vague stirring of collective memories and hopes.

For the stunned Ethiopians, the bubble of disbelief took longer to burst. Exhausted by the trip — it had been 18 hours since they'd made their way to the Israeli Embassy in Addis Ababa — and sick from the plane ride, which had been the first for most, they had to be coaxed off the buses and led by the hand into the lobby of the Diplomat, a five-star hotel-turned-absorption centre in Jerusalem's Talpiot neighborhood.

Many asked where they were, But the explanations of the Amharic-speaking volunteers, themselves veteran immigrants from Ethiopia, met with incredulity. "When I told them they were in Jerusalem," recalls one volunteer, "they said I must be lying."

For the children too, the meaning of the plane ride and their new surroundings evaded them. An Ethiopian boy waving an Israeli flag eagerly told strangers: "I live in Addis Abada." Anxious to show off his few words of Hebrew, he added with a proud grin: "I study at the Israeli Embassy in Addis."

While the more boisterous children raced barefoot around the lobby of the hotel, their faces beaming with excitement, their more haggard-looking parents and grandparents sprawled out on the sofas


[Cont'd. on page 6]


**. . . But**

# *Terror increases for Syrian Jews*

By
**RON CSILLAG**

**TORONTO —**

**A "new reign of terror" may be descending on Syria's already terrorized 4,300-member Jewish community.**

**Judy Feld Carr, chairman of Canadian Jewish Congress's National Task Force for Syrian Jews, says she received word directly from a source in Damascus last week that the Jewish brothers Eli and Selim Swed, who have been imprisoned without charge since November 1987, were sentenced on May 21 to 6½ years in jail.**

**In addition to that, the Mukhabarat — the dreaded secret police — have made more arrests of Jews, including two women and two babies.**

**It is not known whether the Sweds were ever charged, Carr says, or how they are faring.**

**Carr says some form of hearing was held earlier this month in Damascus, in which the Sweds' lawyer was not allowed to offer a defence.**

**"There was a meeting between them, the secret police and members of their familiy. It was over in a few minutes," Carr told The CJN.**

**When news of the Sweds' fate spread through Damascus's Jewish quarter, "it was like a death notice. Everyone was crying," said Carr, quoting her source.**

**Both Eli Swed, 31 and Selim, 50, were tortured while in prison, Carr says. Now, she fears for the brothers' lives: "No one survives a Syrian prison for 6½ years."**

**On May 1, two young Jewish couples were arrested without charge: Subhe Kastika, 39 and his wife Lisa, 19, and Subhe's brother Said, 38, and his wife, Shafika, 30.**


**[Cont'd. on page 3]**

# Canada

Czech-born Toronto sculptor Ernest Raab is seen with his still-wrapped work, the 40-foot-high Yad Vashem Holocaust Memorial as it was being installed in North York's Earl Bales Park.

## Artist Raab to realize dream as memorial is unveiled

By
LEILA SPEISMAN

TORONTO —

At long last, sculptor Ernest Raab's dream of memorializing both the victims of the Holocaust and the victory over tyranny will come to fruition.

On Sunday, June 2, at 2 p.m. the Yad Vashem Holocaust memorial, created by Raab, will be dedicated at Earl Bales Park in North York.

Raab, who with his brother survived the Nazi years by doing "crazy things" (I was 18 when liberation happened — when you are 18 you can do things you never think are possible) has had his dream of such a monument since the end of the war.

"It is for the six million people who have no graves — like my parents, my grandparents, my sister and my brother."

Centrepiece of the memorial is a 12 metre (40 foot) three-sided obelisk, with the words "we remember" inscribed on one side. On appropriate occasions, a gas-fired torch on the top will be lit.

The obelisk, on a granite pedestal, is surrounded by two low walls of granite.

A rose garden will be planted at the base of the monument.

Inscribed around the monument will be the names of some of the concentration camps, the names of about 1,000 communities where the Jewish populations were wiped out, and part of the mourner's kaddish, among other features.

### *Dedicated to partisans*

The structure is also dedicated, said Raab, to the Jewish partisans and freedom fighters, the Allied armed forces, and the righteous among the nations.

"My challenge was to express with one piece of art this terrible tragedy and our victory — Israel, and the free world with all its privileges of freedom, equality and compassion."

The Jewish people "are the fertilizer of the rest of the world. We gave the world that freedom, equality and compassion," he said.

Raab said he didn't exactly feel excited that the monument was finally finished.

"It's more like I gave birth to a baby, and found that the baby was just like I wanted it to be."

The memorial was commissioned by the Canadian Society for Yad Vashem, and was paid for by contributions from the public.

The ceremony will be chaired by Gerda Steinitz Freiberg, past national chairman of the Holocaust Rememberance Committee of Canadian Jewish Congress.

Speakers will include Dr. Yitzhak Arad, chairman of Yad Vashem in Jerusalem. Cantor Louis Danto and children's choirs will also participate.

"I want it made clear," Raab told The CJN, "that Jews didn't go like sheep to be slaughtered. Every survivor is a fighter — they had to be."

## *Jerusalem Pavilion prepares for 24th Metro Caravan*

TORONTO —

Organizers of the annual Jerusalem Pavilion, part of Metro International Caravan, are hoping to repeat last year's honor of Best Variety Show.

Under artistic director Rifka Atzmony and musical director Doron Ophir, this year's show will feature the Jerusalem Dancers and the N'eimot Choir in a new program.

Late last week, the Jerusalem Pavilion's princess was selected from a large group of comely candidates. She is 18-year-old Tara Charendoff who will be attired in traditional Moroccan Jewish dress.

The pavilion, at the Bloor Street Jewish Community Centre (750 Spadina Ave. at Bloor), will also focus on Eastern European Jewish cuisine. All delicacies will be strictly kosher, says 1991 Jerusalem Pavilion chairman and "mayor," Schura Vorona.

Metro International Caravan, now in its 24th year, will run from June 14 to 22 and will feature 35 pavilions scattered across Metro, each named for a different world city. Over 1,000 musical shows will be presented. The winner last year of Best Overall Pavilion was Novgorod.

Passports to the pavilion are $12.

For information, call Len Berk at (416) 789-3986.

# *Diaspora, Israeli Jews differ, Rucker tells Women's League*

By
CAROLYN BLACKMAN

TORONTO —

Despite how close those in the Diaspora feel to Israelis, they can never be one in experience says the editor of The Canadian Jewish News.

"The truth is that we are not, and cannot be, one in experience, however much we in the Diaspora feel we are one at heart," says Patricia Rucker.

Rucker was the guest speaker at the 35th anniversary dinner of the Women's League for Conservative Judaism, Ontario Branch. The dinner was part of their 35th anniversary spring conference held recently at Adath Israel Synagogue.

Rucker told the group that "we are Jews, but we are not Israelis and I think it is chutzpadich of us to play at being Israelis. A lot of us, I think, are 'wannabes,' but so long as our feet, our businesses and careers, and our lives are firmly rooted here, I think it behooves us to take a clear look at the truth of who we are, and they are, and govern ourselves accordingly.

"When we acknowledge the truth of what we are doing here, and what we can, as Diaspora Jews, do there, it will benefit both us, as Diaspora Jews, and Israel."

Rucker cited several differences between Diaspora Jews and Israelis, the first being that of religion. "Here, we keep our faith as a minority, dependent, whether we want to admit it or not, on the conscience of the majority for freedom of worship, while in Israel the Jewish faith is a national one."

She said that it can baffle "even religious Israelis that so much of our identity as Diaspora Jews is bound up with the practice of our religion."

She noted that another issue that separates Diaspora Jews from Israelis is that of anti-Semitism. "This is one where our experience is the actual one, and theirs is at one remove. Even the newest olim, with the rawest fresh experience of anti-Semitism in the Soviet Union, do not fear it in Israel.

"While they recognize anti-Jewish feelings in some anti-Israel policies and statements by political and religious leaders, they do not fear personal anti-Semitism in the same way we, even in Canada, experience it. It is very hard to get Israelis excited about Holocaust deniers or graffiti on synagogues, unless they can connect it with a political bias against Israel."

Rucker said that for many Israelis, the idea that Israel arose form the ashes of the Holocaust is a denial of the history of the Zionists who fought to clear and settle the land for nearly a century before the Second World War.

"Whereas for us in the Ashkenazi Diaspora, the Holocaust is one of the central facts of our existence, in Israel, it is only recently being integrated into Israeli history and understood with the compassion it deserves."

She said that finally, the big difference between Israeli and Diaspora Jews is that our contributions to the Jewish state are voluntary. "Their daughters and sons serve in the army, and come home to the highest taxes in the world."

Rucker said that although our children may spend a year studying in Israel or working on a kibbutz, nothing in our experience in the Diaspora can give us the sense of building Israel like those who actually live in the country.

"Our experience is not that of Israelis. No matter how many leadership missions we go on, or how many times we visit Israel, we are not living what they are living: six wars, the intifada, the politics of the Middle East, the exigencies of a political system that defies even Israeli ingenuity, the pressures of mass immigration. In short, life on the edge."

Rucker said that does not mean we cannot speak out, but "we must speak out as relatives — not as members of the immediate family. Our truth is in our experience but it has to be based on our experience in the Diaspora, not on how we think we would feel if we were living there. Speak as a relative — not as someone living in the same house."

She stressed however, that we must validate our experiences by going to Israel and building concrete ties in as many ways as possible. "No visit can turn us into instant Israelis, but it can give us more insight into what Israelis think and feel so that we can speak with more truth about peace and justice when we return to Canada."

Rucker said that we can forge ties between Canada and Israel through investment and international trade, as is already being done on a much larger scale with the United States and the European Economic Community. "I would hope for a flow of people and investment, in addition to tzedaka, between Canada and Israel ranging from tourist visits to sabbaticals, from leadership missions to business trips."

Elaine Ravich, national consultant, Women's League for Conservative Judaism praised synagogue sisterhoods "for practising to ensure the life of Judaism in Canada. A sisterhood is the best instrument a Jewish woman has to experience herself compassionately as a person, woman and Jew."

Other conference activities included a hearing impaired workshop and a media action workshop. Conference co-chairmen were Suzanne Agasee and Sonia Slobodsky.

## JF & CS MEETS BOB RAE

**The annual meeting of Jewish Family & Child Service was held recently featuring Ontario Premier Bob Rae (second from right). Also present were (from left) Henry Goodman, honorary president of JF & CS; Francine Storm, president; and Lorne Wolfson, immediate past president.**

The Canadian Jewish news

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*Questions raised over candidacy*

# Wilson to seek office as B'nai Brith president

By
RON CSILLAG

TORONTO —

Former B'nai Brith Canada president-elect Frank Wilson says he will run for the organization's presidency at this weekend's BBC annual meeting here, despite the fact his name does not appear on the slate of official nominees.

"I'm still a candidate [for president]. I'm definitely running," Wilson told The CJN last week.

Wilson said he "removed" his candidacy for re-election as president-elect.

(In fact, in a letter to BBC May 1, Wilson resigned the post, calling the move a "leave of absence").

But as far as BBC president Marilyn Wainberg is aware, Wilson isn't running for anything.

"The office did not receive his nomination by the deadline (May 17) as far as I know," Wainberg told The CJN. "I have no idea how he thinks he's running. It's news to me."

In recent weeks, Wilson has been at the centre of a controversy involving a Toronto employment agency he co-owns.

In February, he was asked to resign as president-elect because the Ontario Human Rights Commission found that the agency complied with discriminatory job requests, although Wilson and the other co-owner were personally absolved.

At the time, Wilson refused to step down, saying he was innocent and had not been charged with anything.

Asked why he thought his name is not on the slate of candidates, Wilson said, "it may be a technicality. It may be politics."

Frank Wilson

He said he received a nomination to run for president from one of two lodges to which he belongs. The nomination, he explained, was submitted by the lodge directly to BBC and not to the nominations committee.

Wilson said BBC executive vice-president Frank Dimant telephoned him to say he had received the nomination.

"The comment may be made that it [the nomination] was not submitted to the right person," Wilson said.

If Wilson does run against Wainberg, it would be the first ever head-to-head battle for BBC's top post.

The only nominee for president on the slate is Wainberg.

According to BBC's constitution, a president and a president-elect may serve a maximum of two consecutive terms.

Marilyn Wainberg

But in practice, the president-elect has always become president as a formality at BBC's annual meeting, where another president-elect is chosen.

Wilson told The CJN last month that he and Wainberg had a "gentleman's agreement" prior to the Human Rights Commission flap, in which he agreed to stay on as president-elect for another year should Wainberg seek the presidency again.

Even if there is no vote for the president, there will be one for a new president-elect.

Nominees for the post are Gabe Nachman, currently chairman of the B'nai Brith Foundation, and long-time BBC leader Schura Vorona.

"We were founded as a fraternal organization," Vorona told The CJN. "Now, we are a politically oriented action group. I want to return to our roots.

"Instead of getting direction from the lodges, B'nai Brith is getting direction from the top. We don't want to be guided by the executive anymore," he added.

# *Terror increases for Syrian Jews*

[Cont'd. from page 1]

But the new wrinkle is that Subhe and Lisa's sons, 2-year-old Mousa and Eli, who is under five months, were also taken to prison.

Both women and the children were released May 21, Carr says. "The women were beaten and we don't know how the children are," she adds.

The two men, meantime, "have disappeared. No one knows where they are."

Carr fears that the taking of very young children to prison with their mothers may be a new tool of terror by the Syrians.

"People are really, really scared. Things seem to be deteriorating quickly."

Carr says she will bring the matter to the attention of External Affairs Minister Barbara McDougall and that Jewish Canadians must pressure their MPs on the matter, especially since Syria was on the allied side during the Gulf War.

In the meantime, four other Syrian Jews continue to languish in jail.

Rachamon Darwish and Joseph Rathoul Sabato were recently transferred from Damascus to a jail in Aleppo. They have been imprisoned without charge since last September. Darwish's pregnant wife Grace was also imprisoned but she was released in January following the birth, in jail, of her child.

Sabato's 19-year-old fiancee, Badura Laalo, was also taken into custody but she has been released.

Zaki Sabato and Meyer Dahoud Pinhas have been imprisoned without charge in Qamishli since last August.

All four have been tortured, Carr says.

"It's time we said they can't do this to our people," she adds.

## THE TORONTO CONNECTION

**Mayor Nissan Krupsky of Ness Ziona, Israel, signs the official guest book in the office of Toronto Mayor Art Eggleton during a visit May 17. With Krupsky is his wife Rosie. Ness Ziona, a town of 23,000 people near Tel Aviv has a special connection with Toronto through the Jack Posluns Cultural Centre, established by the Posluns family of Toronto. [Graphic Artists photo]**

# Soviet olim get municipal tax relief

By
BEN ROSE

TORONTO —

Soviet olim who settle in the high-tech town of Ness Ziona, south of Tel Aviv, do not have to pay any municipal taxes in their first year.

This is only one of the welcome mats put out for Soviet Jews, according to Mayor Nissan Krupsky who is visiting some Ontario communities with his wife, Rosie on behalf of United Israel Appeal. They will visit Niagara falls, London, Windsor and St. Catharines.

The 45-year-old mayor said fees for certain athletic and cultural activities are greatly reduced for the newcomers. In addition, volunteers have set up a distribution warehouse where the olim can get furniture at very low prices.

Most of the olim who arrived in Ness Ziona last year (a total of 500 families) have been able to find work in the town where electronics and manufacture of medical instruments provide the jobs.

"There are problems, social problems, housing problems, but this is a historic opportunity for Israel and the Jewish nation in the rest of the world," Krupsky said.

One problem, he said, is the high number of one- parent families, 17 per cent among the olim, compared to 10 per cent in the Israeli population.

The job situation is better in Ness Ziona for the Soviet olim than in many other cities and towns, the mayor said, the unemployment rate in his town being 5.5 per cent, compared to 15.5 per cent in some other places.

Through its Ulpan and its schools, the town gives a high priority to Jewish religion, history and culture for the immigrants. "Many of them have never met a rabbi. We planned a seder for 200 people but 500 came and we had to get the largest hall in town. Even then another 50 wanted to go so we asked the army base to take them at their seder, which they did."

Frequently, two, three, or even four families move in together to save money. "Some of them had no bed or chair or table," Krupsky said.

The children adjust very quickly, picking up the language faster than their parents. "After the Soviet children have been playing soccer for a few days it's impossible to tell them from the Israeli children."

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## Exhibit on display at U of T

# *Jost defied orders to photograph ghetto horrors*

By
SHELDON KIRSHNER

Heinz Jost was a brave or a foolish man. On Sept. 19, 1941, his birthday, this German army sergeant wandered into the Warsaw Ghetto, a camera in hand.

Germans who had no business in the squalid ghetto were strictly forbidden to set foot there. But Jost, a hotelkeeper from the town of Langelensheim who was stationed on the east bank of the Vistula, blatantly disregarded the order.

We don't know why he flouted the rules, nor are we certain why the ghetto piqued his curiosity. We don't even know what he thought of Jews and Nazi anti-Semitism.

But for all the mystery surrounding him, we do know that Jost must have been a mensch. The 129 photos he brought back from that Nazi-conceived hellhole were objective and anything but typically propagandistic. They depict street scenes in the congested ghetto. They show men, women and children struggling to exist in increasingly difficult and inhuman conditions. They portray sickness and death, suffering and degradation.

Eighty five of Jost's photographs are currently on display at Hart House on the campus of the University of Toronto. Entitled *A Day in the Warsaw Ghetto*, the exhibition, which is sponsored by the Canadian Society For Yad Vashem, runs until June 13.

Clearly, Jost was affected by his still-unexplained walk into the ghetto. "I had invited some comrades to a birthday supper that evening," he wrote. "I don't want to say how I felt during the meal. I lost my appetite. In my letters home I didn't say anything about what I'd seen. I didn't want to upset my family. I thought, 'What sort of a world is this?'"

Rather than reflecting a hateful, contemptuous or superior attitude to his subjects, Jost's photographs impart an aura of empathetic detachment.

Jost, obviously, is touched by the indignities his fellow Germans visited upon the innocent Jews. His mind does not appear to have been poisoned by the ceaseless Nazi rhetoric.

We see barefooted boys sitting on the edge of a sidewalk, their faces wary and furtive.

We see a ragged-looking man playing a violin for no one in particular.

We see an elderly woman, a beggar, leaning against a splattered wall, her eyes a hollow mask.

We see, incongruously, a fresh-faced mother pushing a baby carriage.

We see a group of muscular German soldiers squeezed into the back of an open vehicle.

We see a girl, somehow still beautiful, attending to a dying or dead child sprawled on the pavement.

We see a child, lying utterly alone on a sidewalk, three passersby eyeing her nervously.

In Jost's netherworld, death is pervasive.

In a horrific photograph, a pile of corpses lie askew on what seems to be an enormous stretcher.

Elsewhere, we observe bodies carelessly piled into a cart, and an apparently well-fed man, with a blank expression, nonchalantly loading the body of a young woman into a waiting wagon.

These unflinching photographs represent a muffled cry of protest in the insane universe wrought by National Socialism.

They offer a glimmer of hope that goodness can sprout through the crust of evil.

# Sephardi Jew makes good as co-host of CBC show

By
RON CSILLAG

TORONTO —

So what's a nice Jewish boy like Ralph Benmergui doing on one of Canada's most popular news and public affairs television shows?

"Correction," he offers. "What's a nice *Sephardic* Jewish boy like me doing on *Midday*?"

Mostly having fun, it seems. Benmergui, the affable, comfortable co-host of CBC's *Midday*, a show hailed even by critics as among the most watchable packages of news and interviews, is what's known in the biz as a natural.

Although possessing a slighly wisecracking, even mischievous mien, Benmergui comes across as a smoothie, dovetailing effortlessly with co-host Valerie Pringle in presenting the hour-long program, which draws an estimated 500,000 viewers daily.

Born in Tangier, Morocco in 1955, Benmergui identifies strongly with his Orthodox Sephardi heritage. His family, which spoke Spanish, not French, came to Toronto when he was two and almost immediately got involved in the Petach Tikva Anshe Castilla Synagogue, where his late father, Mayer, served as president and his mother later headed the sisterhood.

He attended Beth Sholom Synagogue's congregational school, where, he says, "they were none too fond of Sephardic kids."

Growing up in Forest Hill, Benmergui says he "never felt part of that world. I was a minority within a minority."

**Ralph Benmergui**

He found his niche doing stand-up comedy for 10 years at just about every venue in the city.

"I did it because basically, I'm an actor. I did character monologues and the usual shtik," he says. "I also appeared on a few television shows and did two commercials until I discovered that you can be an actor in Canada and starve."

### *Studied acting, journalism*

He studied acting and journalism and got his break in Winnipeg, where he hosted CBC Radio's *Nightlines*, a national late night music show. That led to hosting, for two years, *Prime Time*, a CBC Radio package on show business.

Although radio remains Benmergui's first love, the transformation to television was natural for him when he was asked to co-host *Midday* in 1989.

"The whole idea of TV is to be as believeable and as comfortable as possible. I don't get nervous. There's too much adrenalin."

To prepare for the eight to 15 interviews he does every week, Benmergui plows through dozens of books and articles to keep up on the news. "Current affairs," he explains, "is about 'why' as opposed to just 'what'."

Spiritually, Benmergui describes himself as eclectic. Occasionally, he attends synagogue services at either Petach Tikva or at the egalitarian First Narayever Congregation on Brunswick Avenue. Shabbat is spent with his family. "I'm pretty wary of institutionalized religion, although I believe people have an obligation to congregate," says Benmergui, whose uncle was a teaching rabbi.

When at home with his wife and two young sons, he may dip into the writings of Matthew Fox, a Dominican priest, or into readings on the Mohawks' so-called seventh generation philosophy, which teaches that everything we do should positively affect our descendants seven generations from now.

Curiously perhaps, Benmergui limits television watching for his kids.

"People should be reading more," he says. "The world is in a very serious mess. We have to find a sense of awe in our lives, and realize that we're just specks on a dirtball."


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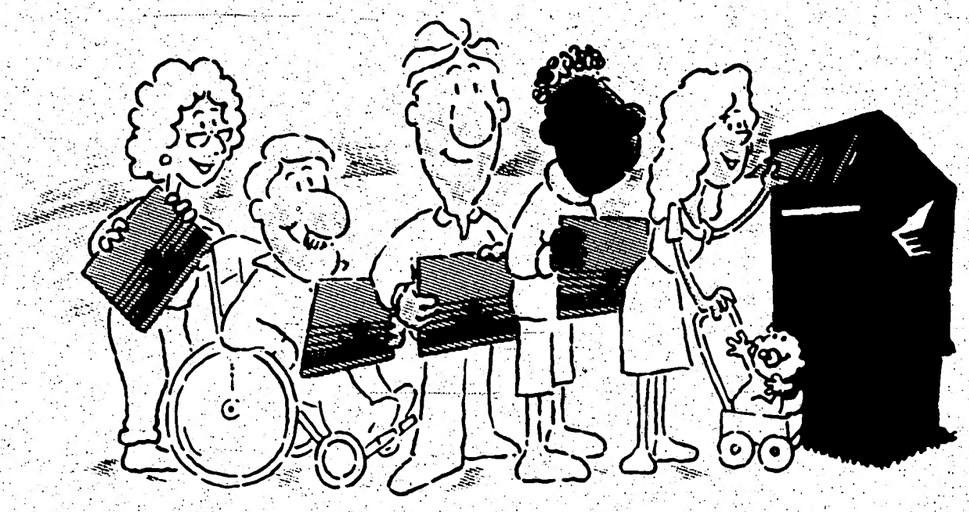

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# Samarkand Jew returns to homeland

By
BEN ROSE

**TORONTO —**

If it isn't a fairytale, it could be!

Can you imagine a survivor going back to the enchanted Soviet city of Samarkand in Uzbekistan 45 years after she left it as a little girl of nine?

And this time Roma Gelblum-Bross, 54, will be teaching Hebrew to Samarkand Jews preparing for aliya or who want to renew their lifeline to Yiddishkeit.

This extraordinary Montreal woman, author of *To Samarkand and Back*, a collection of short stories in English, is the Canadian member of a unique tri-country project to enrich the Jewish culture of the 12,000-strong Jewish community of Samarkand.

The Israeli member is Moscow-born Joseph Shechtman, 50, of Beersheba, an engineer, who made aliya in 1973, and has been helping Soviet immigrants in Israel.

**Roma Gelblum-Bross**

Gelblum-Bross and Shechtman will meet in Europe and travel to Samarkand within the next two or three weeks.

The project is sponsored by the National Soviet Jewry Committee of the Canadian Jewish Congress with the help of a private sponsor. Wendy Eisen, of Toronto, co-chairman, said the task of obtaining visas for a two-month residence for them in a city closed to tourists was not an easy one.

"I am terribly excited about returning to Samarkand, but also a little bit afraid," Gelblum-Bross told the CJN.

"I am not aware of any restrictions on our teaching or activities," she said. "I have nothing to conceal, I have no secret agenda."

She speaks Hebrew, Russian, Polish and English. She considers teaching about Jewish holidays and customs to be as important as teaching Hebrew to the largely Sephardi community. "A lot of the people there are Jews in name only," she said.

How the Gelblum family happened to land in Samarkand is part of this true fairytale.

"We were on a train fleeing from Poland in 1941. It crossed the border into Russia and travelled on and on. At one point my mother saw the sign Samarkand and from reading John Gunther's *Inside Asia* she remembered it as a beautiful city full of ancient treasures. So we got off the train."

Her mother, Zofia, 90, lives in Montreal and helped build a family ceramics business.

Gelblum-Bross said she has vivid memories of Samarkand but doubts many people she knew in the years between 1941 and 1946 will still be there. But after her book appeared, another survivor from Samarkand living in Montreal brought her a picture of some classmates, at least one of whom, a Jewish man, married there and still lives in Samarkand.

Because she is a strong believer that language can be taught through literature, she is taking some works by Isaac Bashevis Singer, J. L. Peretz, Bialik, and by American Jewish writers, including Harry Golden, author of *Only in America*.

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# *Dinitz to launch UIA campaign*

**TORONTO —**

Simcha Dinitz, chairman of the executive of the Jewish Agency for Israel, will launch this year's campaign in six Jewish communities in Canada. The announcement was made by Julia Koschitzky, president of the United Israel Appeal of Canada, and Walter Hess, executive vice-president.

"We're extremely pleased that Simcha Dinitz will be with us in Canada, nearly coast-to-coast," Koschitzky said. "It reinforces the major role which our community has had in helping Israel and Jews during these crucial times."

Dinitz will meet contributors to UJA/CJA/UIA campaigns and address Jewish audiences in Toronto, Montreal, Ottawa, Winnipeg, Edmonton and Vancouver, during the last two weeks of August. He will also take part in the annual meeting of the UIA of Canada in Montreal.

One of Israel's most prominent contemporary leaders, Dinitz has previously served as Israeli ambassador to the United States, member of Knesset, political adviser to Prime Minister Golda Meir, director-general of the Prime Minister's Office, and vice-president of the Hebrew University of Jerusalem.

**Simcha Dinitz**

Under his leadership in recent years, the Jewish Agency for Israel has gained strength and prestige, especially in the way it has responded to the challenge of Operation Exodus, the massive immigration of Soviet Jews to Israel.

In the past 18 months he has been directly involved in and expanding this historic "window of opportunity," through establishment of transit cities in Eastern Europe, posting Israeli emissaries in the Soviet Union, and facilitating the absorption process in Israel.

As a speaker and communicator, he has reinforced the ties between Israel and Jewish communities all over the world, particularly in North America. During his years as ambassador in Washington, he became an outstanding spokesman for Israel in the media.

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# Berman to remain in embassy

**TORONTO —**

No attempt will be made by Soviet authorities to forcibly remove Dmitri Berman from the Canadian Embassy in Moscow.

This was the assurance given recently in Ottawa at the Soviet Embassy to Toronto lawyers Bert and Stan Raphael by Andrei Choupin, a senior counsellor at the Embassy. The Raphael brothers represent Berman, a Soviet Jew, who took haven in the Canadian Embassy because he feared further torture and drug injections.

**Stan Raphael, Dmitri Berman and Bert Raphael.**

Berman had been convicted of murdering a Red Army soldier, but a Soviet court set aside the verdict. When Berman went to pick up his visa to Israel, he was told his case was reopened and his passport and other documents taken away.

Though guardedly optimistic after the talk with Choupin, Bert Raphael told The CJN he would advise his client to stay put in the embassy until the Soviet authorities reveal what kind of new evidence they have about Berman's relation to the murder.

Choupin told Raphael that Berman's failure to cooperate is holding up the investigation and assured him that Berman's decision to go to Israel had nothing to do with the murder charge being reopened.

Unlike in Canada, under the Soviet system it is not necessary for the authorities to tell the defence what evidence they have against an accused, Raphael said. "They have an inquisitorial system in which they can confront the accused with evidence."

Because of the previous history of the case, Raphael said he told Berman not to subject himself to further detainment by Soviet authorities.

Choupin assured the lawyers that any new trial Berman faces would be an open one. He also said the Soviet Union considers Berman's stay in the Canadian Embassy "an unwarranted intrusion in our internal affairs."

The Canadian Jewish Congress has praised the Canadian government and the Canadian Embassy staff in Moscow for giving Berman haven. Its National Soviet Jewry Committee is mounting a campaign to convince the Soviet Union to let Berman go to Israel.

**NA'AMAT COMBATS IMPOVERISHMENT OF WOMEN**

Na'amat, the world-wide Movement of Working Women and Volunteers, has once again proven to be a powerful force for change on behalf of Israel's tens of thousands of women who live in proverty.

«More Women are Getting Poorer» was the theme of Israel's «Status of Women Month» in January. At a press conference early in the month, Na'amat made public a special report prepared by its Status of Women Division.

In presenting the report, Masha Lubelsky, Secretary General of Na'amat Israel, cited that 64% of Israel's mothers work and women comprise 41% of the labour force, but only 1% of the senior management positions in Israel are held by women and 90% of the women employed in the public sector are dependent upon National Insurance supplementary incomes.

Focussing on the worsening financial situation of this large segment of Israel's population, the Na'amat Report called for the establishment of a Special Government Committee to address the growing problem of women living in poverty. The report was delivered to every Government Minister and Knesset Member.

Throughout the «Status of Women Month», Na'amat also ran a high-profile advertising campaign designed to bring the problem to the attention of the public. A series of prime time television public address announcements featured interviews with working women who candidly discussed their financial difficulties. In addition, Na'amat ads appeared prominently in the Israeli press. These ads highlighted some alarming statistics.

* Working women in Israel earn 30% less than men,
* 70% of working women earn no more than minimum wage,
* 30% of people living at the poverty level are single parent families headed by women, and
* 60,000 such families are in danger of going hungry.

Every ad featured a hot-line telephone number which women could call to contact Na'amat's Legal Aid Bureaus for information or referral to counselling.

In a country which was founded with a dream of social justice, Na'amat Israel, with the support of its sister organizations in Canada and 12 other countries, is working hard to make the dream a reality.

**NA'AMAT... 70 YEARS OF SERVICE**

# Israel

# Operation Solomon

[Cont'd. from page 1]

and waited quietly, often for hours, until their turn to be registered.

Within the next 16 hours, at this one absorption centre, some 1,200 Ethiopians — the largest single concentration of immigrants in the country — would be given new identity cards, and, in a sense, new identities.

A small team of Absorption Ministry employees, aided by ten volunteer Amharic-Hebrew translators, eased the immigrants through the initial bureaucratic proceedings, and through the much more awesome culture shock.

However, the small and devoted force of Amharic-speaking volunteers couldn't be everywhere at once. A crowd of Ethiopian children gathered in the bathroom as a journalist, who happened to be on hand, tried to show a little girl how to use the toilet.

Pointing to the toilet bowl, the chileren called out excitedly in Hebrew: "Mayim, mayim" (water, water). With some concern, the journalist tried to explain that this was indeed water, but not the kind for drinking.

In the dining room of the hotel, the immigrants sat down to their first Israeli meal. As thirsty as they were after their long ordeal, many didn't touch the juice on the tables. They were reluctant to drink any beverage of a bright pink color. A few politely asked for water.

The tomatoes and cucumbers were also untouched, apparently because in Ethiopia, many people contract malaria and other diseases from vegetables. The yoghurt met with more success, once volunteers had demonstrated how to open the plastic containers.

Hundreds of young mothers with babies strapped on their backs were given packages of disposable diapers, which they were taught to use only the following day. In the meantime, the volunteers concentrated their efforts on demonstrating how to use faucets, and how to lock and unlock doors.

Sensing that the tired immigrants did not yet feel comfortable with keys, the volunteers formed all-night patrols to walk up and down the hallways, making sure that people did not accidentally lock themselves inside or outside their rooms.

Ethiopian Jews will now have access to the finest dental and medical facilities in Israel. [IPPA photo]

Unlike their relatives who had arrived during the 1984-85 Operation Moses carrying diseases that had never been seen by Western doctors, these Ethiopian Jews had received medical care in Addis Ababa and were in relatively good health.

Of the first 800 arrivals, only three had to be hospitalized, two for upset stomachs and diarrhea. The third, a young woman, went into labor and reportedly gave birth to the first sabra of the group.

By two in the morning, all the new arrivals had been registered and shown to their rooms. For most, it would take until the next day to fully realize where they were. As darkness lifted, the view from their windows gradually came into focus, and from their new home they could see the Judean hills sprawled out before them.

* * *

By Saturday, the exhaustion and fatigue gave way to other emotions. As word spread about Operation Solomon, Israelis began to converge on the hotel. They brought bags bursting with clothing and shoes, having heard that the Ethiopians had arrived with only what they were wearing. They distributed toys and sweets to the children.

They joined the volunteers, helping out particularly at mealtime. By early evening, the absorption centre employees were putting the names of Israeli volunteers on a waiting list.

In the lobby of the hotel, hundreds of Ethiopian children grinned delightedly, clinging to their new possessions: racing cars, dolls, balloons and candy. There were girls in patent leather shoes, and boys in Israeli "commando" boots. Many of them still in their traditional clothing, wore punk glasses with pink lenses.

Even without the help of the over-worked translators, the veteran Israelis and newcomers found ways to communicate. An Israeli boy taught an Ethiopian boy a ball game. Adults clasped hands and said "Shalom."

One elderly Ethiopian woman, sat in the lobby, surrounded by her children and grandchildren. Her eyes were watery, and as an Israeli stopped to greet her, she made a tiny fist and pressed it repeatedly against her heart in an effort to communicate the overwhelming emotion she felt.

While welcoming the newcomers at the Diplomat Hotel, Yossi Eradai, a veteran Ethiopian immigrant, found himself face-to-face with his parents and brothers. In tears, the young man whisked his family off to their hotel room, and stayed with them all day long, trying to catch up on the seven years in which they had been apart.

Another veteran immigrant, 21-year-old Ahuva, rushed to the hotel after receiving a phone call from a relative working there who told her that he had seen her parents.

"I walked into one hotel room, the first one I passed, and asked 'Who lives here?" she recalls.

"When they told me their name I realized that these were my parents. I remember them as though in a dream. And they didn't recognize me. I was only 14 when I last saw them."

The majority of reunions will take place only later this week, once Israel Radio begins broadcasting in Amharic the names and locations of all the newly-arrived immigrants who are spread out at some 50 absorption centres around the country.

In the next few days, they will learn to use disposable diapers, elevators and air-conditioners — many accidentally turned on the heating the first night.

Soon they will begin Hebrew lessons, and within one to two years they should be ready to leave this hotel-turned-absorption centre, according to Absorption Ministry officials.

But the learning that lies ahead may not be limited to the newly-arrived Ethiopian Jews. "I watched the way they went through the bags of clothing that were donated," says one Jewish Agency employee at the hotel.

"I cannot imagine Israelis conducting themselves in such an orderly and dignified manner. They may have a lot to learn, but I think they also have a lot to teach us."


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# Operation Solomon

[Cont'd. from page 1]

Shamir, Defence Minister Moshe Arens, Foreign Minister David Levy, Housing Minister and aliya cabinet head Ariel Sharon, Chief of General Staff Lt.-Gen. Ehud Barak and other Israeli leaders warmly welcomed the first arrivals — many of whom were clad in traditional white robes — as they descended shakily down the ramp.

The Ethiopians descended into a forest of microphones and cameras, and a jostling crowd of smiling, almost-hysterical people, all of whom seemed to be carrying cellular telephones and walkie-talkies. The Ethiopians, in contrast, seemed stunned by the scope of events and even more quiet than usual.

The prime minister was briefed by Barak as they walked from the ramp. In whispered tones, Barak told him: "In half an hour, another plane will land, then 2,000 are coming, then another 5,000 from the embassy towards 7 [p.m.]. There's a curfew [in Addis] at seven, and our people are in talks in order to get around the curfew. If it's yes, then the airlift will continue all through the night, every half hour."

Barak told the prime minister that the reason the operation was delayed for at least two hours earlier in the day was that "thousands of others — non-Jews — want to come, and it has created difficulties."

Shamir asked, "Is it possible to finish by morning?" Barak replied, "It's possible, but mistakes can happen."

The excitement was palpable among the hundreds of Agency workers, military personnel, dignitaries and airport workers — including dozens of veteran Ethiopian immigrants — who greeted the first plane with applause.

But as each subsequent flight came in — especially the four El Al jumbos crammed with their precious cargo, including several babies born either on the way to the planes or during the flights — elation, wonderment and waves of emotion swept through the crowds. "I have to keep pinching myself," said one escort from the Army Spokesman's Office. "It's like watching a scene from the Bible."

Air Force chief Avihu Bin-Nun, watching the newcomers disembark from the first flight, told a reporter: "We hope to keep the operation quiet because if the story breaks it could hurt. We have more planes ready than we need according to the rate they are coming out." Two hours later, the BBC and the CBC broke the story of Israel's airlift, but censorship in Israel was not lifted until the operation was completed.

Former Knesset Speaker Shlomo Hillel, who for years worked assiduously on behalf of Ethiopian Jewry's aliya, said in a voice trembling with emotion: "I'm very excited. I had worried about their fate. Today is one of the biggest days for the Jews of the world and for Israel. It is what Israel is all about. We won't abandon Jews."

Throughout the next 24 hours, the emotional scenes were repeated over and over again. At one point, around 8:30 a.m. on Saturday, three planes landed within five minutes of each other.

An hour after the operation ended, Israel Television interrupted regular programming with a television special, breaking the news in Israel of the airlift for the first time.

Arens said that both the Ethiopian and American governments had contributed to the "happy ending." Barak, hoarse and exhausted, smiled broadly and pronounced the effort "a great success."

Zimne Berhane, an Ethiopian-born Jewish Agency official who was the main organizer of the Ethiopian Jews living in the compound, said later that "all of Addis was there," and that the scene was reminiscent of Saigon in the days before its fall to the Communists.

Operations in Ethiopia were headed by Deputy Chief of Staff Amnon Shahak, who shuttled between the Israeli Embassy and the airport. The scene at the Addis airport contrasted sharply with the scenes at Ben-Gurion Airport and at an air base somewhere in central Israel, where the Israel Air Force planes landed.

At the Addis airfield, whose outer perimeter was guarded by Ethiopian government troops, hundreds of Israeli personnel could be seen around the landing strips, where groups of Jews numbering from 400 to over 1,000 huddled on the tarmac to wait for their flight.

There was no panic whatsoever, in contrast to some of the scenes during Operation Moses. The Israelis in attendance, carrying blue-neon torches after dark fell, maintained order throughout the night.

None of the reporters who were allowed to fly to Ethiopia in order to accompany the immigrants reported hearing any shooting, despite the fact that rebel forces were within 18 kilometres of the capital.

Reporters on the flights joined crew members, medical teams and others in handing out bottles of mineral water and a light meal to the Ethiopian Jews, many of whom asked for help in opening the bottles.

Former Prisoner of Zion Natan Sharansky, who accompanied one of the flights, was asked by a reporter later if he had been recognized. Sharansky replied, "They recognized me as one of the people who handed out bottles of water — one of the crew."

One seasoned reporter, who couldn't help periodically bursting out in tears, said later that he had never seen such warmth and fraternity among the hundreds of sabras involved in the operation. "The singing and clapping and pure joy was the kind of thing that makes you forget about all the trials of living in this country," he said.

Israelis of Yemenite extraction seemed to have a particular affinity for the new immigrants, harking back to the traditional close links between Ethiopia and Yemen, a few miles across the Gate of Tears at the mouth of the Red Sea.

"My grandparents and parents always talked about 1950 and the Magic Carpet," said one woman soldier, Hila Ben-Shalom, referring to the airlift of Yemenite Jewry to Israel. "Now I know what they were feeling. I am absolutely overwhelmed."

Another constant refrain, heard from many quarters, was that we were watching the wheels of history, turning very fast, right before our eyes. "History," exclaimed Army spokesman Lt.-Col. Ra'anan Gissin. "You see the greatness of Israel."

Toward the end of what turned out to be a transcendental day for thousands of Israelis and new Israelis, two veteran Ethiopian immigrants, young women who were among the hundreds of volunteers lending a hand, sat on the curb of a street a few hundred yards from the Israeli Air Force airfield. "Thank God," said Pennina Oshuter. "We thank God," said Desta Usef. "We thank God for Israel."

Foreign Minister David Levy said on Saturday that between 1,500 and 2,000 Jews still remain in Ethiopia in Ethiopia, and said that Israel would persist until all had been brought to Israel.


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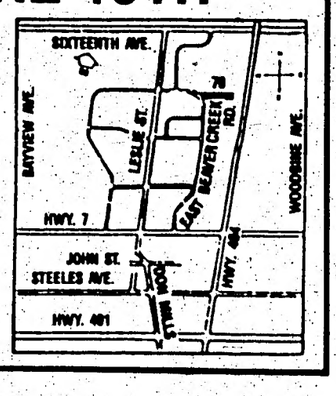




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פון ש. סימכאָוויטש

די ייִדישע וועלט צייכנט אָפּ אַצינד די 75־טע יאָרצייט פון געניאַלן און וועלט־באַרימטן שרייבער שלום עליכם. זונטיק, דעם 5־טן מאי, האָט די היגע ייִדישע קולטור־געזעלשאַפט, באַנאַנד מיטן קאָמיטעט פאַר ייִדיש בײַם קאַנאַדער ייִדישן קאָנגרעס, אַדורכגעפירט אַ פייערלעכן שלום עליכם אָוונט מיט דער באַטיליקונג פון פּראָפעסאָר יהודה שיין אָרעמשטיין פון מ׳גיל אוניווערסיטעט, מאָנטרעאַל, און לאָקאַלע פאָרלייענער. חרן מזה האָט דער טאָראָנטער קאָמיטעט פאַר ייִדיש, צוזאַמען מיט די ,,פרײַנד פון ייִדיש״ מאָנטירט אַ שלום־עליכם אויסשטעלונג אין דער ראָטאָנדע פון דער ליפּאַ גרין געביידע, וואָס וועט געווען וועלן בײַן 2־טן יוני. וואָלט טאָקע געווען אַ יושר, אַז דער טאָראָנטער ייִדישער עולם, ספּעציעל די יונגע און די קינדער פון די ייִדישע און אַלגעמיינע שולן, זאָלן באַזוכן די אויסשטעלונג.

שלום־יעקב אַבראַמאָוויטש (1916 — 1859), אַדער שלום עליכם, ווי ער איז באַקאַנט פון זיינע ווערק, איז אַ פענאָמענאַלע דערשיינונג, ניט בלויז אין דער ייִדישער, נאָר אויך אין דער וועלט־ליטעראַטור. ער איז געווען אַן עכטער, געבירענער שרייבער, וואָס שרייבן און שאַפן איז געווען זיין סטיכיע. ס׳איז ממש צו באַוואונדערן דעם פאַרנעם און די פיל־זשאַנערדיקייט פון זיין שאַפן, וואָס שליסט איין דערציילונגען און מאָנאָלאָגן, דראַמעס, ראָמאַנען און קינדער־מעשיות, וואָס זיינען געפלאָסן ווי אַ שטראָם פון זיין פּען, אונטער אַלע באַדינגונגען און אין אַלע צייטן.

אין דעם פאַראומערטן ייִדישן לעבן און איר ליטעראַטור האָט שלום עליכם אַריינגעבראַכט דעם הומאָר, דאָס אומשולדיקע געלעכטער, וואָס איז דורכגענומען מיט ליבשאַפט און רחמנות צום פשוטן ייִדן, מיט זיינע טאָג־טעגלעכע דאגות און פלאָגן אין תחום־המושב, אויפן וואַנדער־וועג אין אייראָפּע, אָדער אויף דער נייער ערד פון אַמעריקע.

טייל ייִדישע קריטיקער האָבן צום ערשט באַטראַכט מיט רעזערוו שלום עליכמ׳ס שאַפונגען, האַלטנדיק אים פאַר אַ פאָלקס־שרייבער, וואָס יאָגט זיך נושא־חן זיין פאַר יעדן פרייז בײַם פשוטן עולם, דורך צוגענגלעכן הומאָר און ווי׳ציקע איינפאַלן. זיינע ווערק אָבער האָבן אויסגעהאַלטן די פּראָבע פון צייט און קענען געלייענט ווערן מיט הנאה הײַנט, פונקט ווי מיט צענדליקער יאָרן צוריק. ערשט די אייגנאַרטיקע געשטאַלטן, וואָס ער האָט באַשאַפן — מנחם־מענדל, טוביה דער מילכיקער, מאָטל פייסי דעם חזנס און נאָך — וועלן, פונקט ווי דאָן קיכאָט, האַמלעט און אַנדערע העלדן פון דער וועלט־ליטעראַטור, בלייבן און באַוואונדערט ווערן, ווי לעבעדיקע פאַרקערפערונגען פון ייִדישן אידעאַליזם און אונטערנעמונג־גייסט (מנחם־מענדל), גוטסקייט און לעבנס־חכמה (טוביה), אָדער קינדערשער קונדייסישקייט (מאָטל).

וויפל פילאָזאָפישע באַטראַכטונגען קענען אַריינגעטיטשט ווערן אין פיל פון שלום עליכמ׳ס מעשיות און דערציילונגען ווי, למשל, ,,דער פאַר־כישופטער שניידער״; וויפל פסיכאָלאָגישע אַריינבליקן זיינען פאַרבאָרגן אין זיינע קינדער און יום־טוב מעשיות, אָדער אין זיינע מאָנאָלאָגן פון אָנגעווייטיקטע ייִדישע טאַטעס און מאַמעס!

אין זיין צוואה האָט שלום עליכם אָנגעזאָגט, אַז מען זאָל אין זיין יאָרצייט־טאָג, למען השם, קיין טרערן נישט פאַרגיסן, נאָר זיך צונויפקומען און פאָרלייענען פון זיינע ווערק. לאָמיר דעריבער מקיים זיין אָט דעם אָנזאָג און דערפּרישן אונדזערע הערצער און נשמות מיט שלום עליכמ׳ס וואַרעמען, מיט ליבשאַפט דורכגעלויכטענעם ייִדישן וואָרט.

# Operation Solomon

## *Evacuation plans began in secret*

**JERUSALEM (JPFS)**

The countdown for the evacuation began in Addis Ababa at 7 p.m. May 23, when members of "the committee" were assembled in the Israeli embassy to be told that after years of waiting the operation would begin at dawn.

The committee consisted of local Ethiopian Jews who each served as liaison with 30 families. They were to keep the secret through the night and at 5:30 a.m. begin making their rounds. The Jews were to be told to leave all their possessions and make for the embassy with only the clothes on their backs.

Final agreement on the evacuation had been received from the Ethiopian government at noon, and Israeli and Ethiopian officials met through the afternoon to work out details, including procedures for the Israeli planes to land.

On Friday morning, Zimna Berhane, a veteran Ethiopian immigrant serving as a senior co-ordinator for the Israeli effort in Addis Ababa, was at the gate to the embassy compound when the Jews began to arrive.

The initial trickle quickly became a flood, as Jews streamed in from the four neighborhoods in which they had been living in rented quarters.

"It looked like the exodus from Egypt," said Berhane. Unlike that exodus, however, it soon became apparent that the local population was eager to join this one. Non-Jewish Ethiopians, through whose neighborhoods the Jews passed, joined them en masse in the hope that they too could escape.

"They are all afraid of terrible massacres," said Berhane. "Not from the rebels, but from the bloodletting that would come with general chaos."

The guards at the embassy gate, including local policemen, were periodically overwhelmed by the mass of people struggling to get in, and the gate had to be shut from time to time.

### Examined closely

Jews were permitted entry into the compound when the head of the household flashed an identity card which also listed other members of his family. Only a cursory glance could be devoted by the guards at the main gate, but those people permitted in were examined more closely at check points inside the compound. "We found dozens of non-Jewish infiltrators and we ejected them."

After passing through the check points, the immigrants were led aboard buses which transported them some nine miles to the military wing of Addis Ababa's airport. The embassy staff was under orders to keep up a sufficient flow of evacuees so that there would always be a reserve at the airport to fill planes quickly as they landed.

The staff worked without pause through the night, the pressure beginning to ease only about 3 a.m. "At one point, said Berhane, "I looked at a watch and saw that it was 5 o'clock. I thought it was 5 p.m. Friday, but it was 5 a.m. Saturday."

At about 10 Saturday morning, a sudden silence fell over the compound as the bus containing the last group was driven off. "We went inside the embassy building for a five-minute wrap-up talk before we left ourselves. When it was done, we embraced each other. Some wept."

The staff members were bused to the airport and boarded a Boeing for the last flight to Israel. As they were about to take off, a taxi drove onto the tarmac with one Jewish family which had been left behind. They too were bundled aboard.

Berhane, who had emigrated to Israel in the 1960s and been involved in Operation Moses, still seemed stunned Saturday afternoon at the magnitude of what had been done. "I ask myself, was this an act of God or of Jewish brains?"

If someone had told you, he said, that the equivalent of an entire city - including children, women, elderly and the very sick - could be carried off in 24 hours, would you believe it?

"For me, it's a very hard feeling. It's a dream I've dreamed all my life and now the circle is closed. In the compound I kept thinking I was in a dream, yet all the things around me were real. I kept asking: 'Have they reached the airport? Have they boarded the plane?' It was a dream, but that last bus did leave. I didn't believe it. It's still hard for me to believe."

## *Volunteer groups applaud exodus*

**TORONTO —**

Reaction to Operation Solomon from groups that work on behalf of Ethiopian Jewry has been joyous.

"It's the fulfilment of all our volunteer efforts for a dozen years," said Stan Cytrynbaum, chairman of Canadian Jewish Congress's Ethiopian Jewry committee.

The task ahead for Israel is to assume the huge cost of absorbing the new immigrants in the face of the larger Soviet influx, he added.

"It's a wondrous, momentous occasion," said Cathy Katz, president of the 11-year-old Canadian Association for Ethiopian Jews. "This has been our whole raison d'etre. Throughout the struggle, our donors stuck by us."

In a statement, B'nai Brith Canada president Marilyn Wainberg expressed her organization's gratitude to Israel for its second airlift of Ethiopian Jews.


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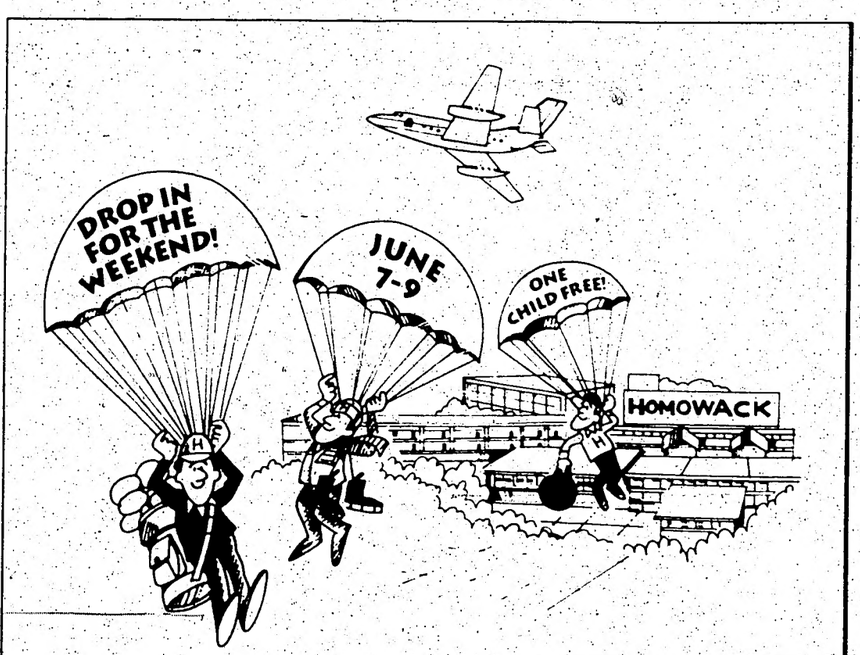


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# Front Line

COMMENTARY

# Jewish internal dissent against Israel only helps Arabs

By
RUTH R. WISSE

In the winter of 1977, one year and four months after the passage of the United Nations resolution equating Zionism with racism, the idea of "dessent" was officially launched in the American Jewish community.

The idea of dissent declared itself in the most glowing terms: "We recognize that no group of individuals in the Jewish community has the only formula for the survival of the Jewish people or the continuation of creative Jewish life. Therefore, we are committed to the promotion of an atmosphere of freedom in the Jewish community which allows for vigorous discussion on the full range of issues confronting us."

Breira, the sponsoring organization of this resolution, defined itself as the bold dissenting voice within an otherwise monolithic Jewish establishment, and declared itself more interested in peace with the Arabs than were the other sectors of organized Jewry, including the Israeli government. Breira was obviously on to a good thing. This idea of dissent that began in 1977 within a fringe movement on the Jewish left proved so attractive that it has gathered momentum ever since. Indeed, everywhere in North America today, sizeable Jewish communities spend more time debating among themselves the policies of Israel than resisting the Arab war against Israel.

Regrettably, this whole idea of dissent is fraudulent, and its popularity does not make it any less of a lie. The political community that American Jews actually inhabit is not the Jewish community but the North American community. As a permanent minority in that community, Jews are permanent "dissenters" by virtue of remaining distinct from the Christian majority. Politically, they dissent by defending the rights of Israel against the overwhelming economic and geo-political strength of the Arab countries and their Muslim co-religionists. The continuing Arab war against Israel makes this dissent on behalf of Israel increasingly more difficult and more onerous.

Ruth R. Wisse

Until the early 1970s, the defence of Israel required no great political courage. Perceived as the aggressors that they were, Arab governments launched repeated assaults on their tiny neighbor, and forced liberal sympathies to the side of the Jews. But after the Yom Kippur War, Arab tactics changed, and the UN resolution was the expression of that change. Henceforth Israel was not attacked as a vulnerable target that could be pushed into the sea, but as an aggressor nation that *by its very existence* had usurped the Arab birthright. Arab propaganda inverted the terms of the Arab struggle, and blamed Jews for denying Arabs a state in the region. The image of Israel began to collapse as rapidly under this hail of propaganda as the image of Jewish peoplehood had once collapsed in Europe under the twin assaults of fascism and communism.

It is to protect themselves from this war of words that American Jews flock into the ranks of so-called "dissenters." By substituting the Jewish community for Arab propagandists as their major antagonist, they wrap themselves in the mantle of free expression while justifying their withdrawal from the propaganda war into which the Jews have been drawn.

Reluctant to face the hostility on every campus in the country, Jewish professors put out the word that they are the "good" and "peace-loving" Jews as opposed to the wicked nationalists of the Arab imagination. This is precisely the tactic that the Jewish left perfected in the earlier part of this century. Then, as now, many Jews tried to dissociate themselves from the "right-wing" Zionists who corrupt the Jewish image with their reactionary chauvinism, and to present themselves as the conciliatory, reasonable, kindlier alternative in the Jewish body politic.

They lie. We know they lie because the Arab war against Israel was launched against the very idea of a Jewish country, and because the equation of Zionism with racism denies all Jews alike the legitimacy of modern nationhood. Arab governments erase the entire state of Israel from their maps, and target the entire state of Israel with their missiles. Until and unless the Arabs accept the reality of Israel, and cease all forms of aggression against it, any wavering in the fight for Israel's defence is a form of consent — of capitulation to Arab hostility and to anti-Zionist propaganda.

Those who call themselves the kindlier Jews are simply kinder to themselves. They say they want peace, and in this they share the greatest desire of every Jew in the world, not just today, but for thousands of years. But rather than struggle for the peace that the Arabs deny the rest of the Jews, they remove themselves from the battlefield. They turn the struggle inwards, flaunting their bravery in attacking the Jewish establishment, so that they can justify quitting the struggle against the rejectionist Arabs. This idea of internal "dissent" against a community that poses no threat and wields no power is a crooked and cowardly response to the Zionist-racist propaganda campaign.

Well, and what about Jews who really *do* differ from the policies of the Israeli government? Don't you think they have the right to speak up? I will address this question in my next column.

OPINION

# *Searing exhibit portrays anguish of the ghetto*

By
PATRICIA RUCKER

On page 4 of this issue, you will find a review of an exhibit of photographs taken in the Warsaw Ghetto by a German soldier. If you have not already visited the Justina Barnicke Gallery at the University of Toronto's Hart House, read it. Insofar as any words can, it will prepare you for what you will see.

But nothing can prepare you for the anguish in your soul as you walk through these two quiet rooms. Their walls bear witness to the evil of which human beings are capable. It is a searing exhibit.

We cannot know what drove Heinz Jost to take these photographs, or to hide them for more than 40 years; he took his motives to the grave. But the images he recorded had the power to prevent him from destroying them, and finally, to impel him to give them to the world.

The essence of their power, like that of all great photographs, lies in their ability to take their viewers inside time. The moment is all that exists, with no screen of memory, no hope of release. As you stand before them, the yellow stars are sold forever; the street musician's violin cries for all eternity.

What is astonishing about *A Day in the Warsaw Ghetto*, and what sets it apart from the photographic records taken by Nazi propagandists, is the lack of triumphalism. These are not pictures of degraded, frightened *untermenschen;* these are suffering human beings, recorded unflinchingly in all their pain and broken humanity. As much as we can tell from these photographs, Jost became, in his wanderings, the pure witness, a conduit for a terrible truth.

For a Jew, to inhabit this place and time through the agency of one who was, after all, the enemy, is a soul-wrenching experience. These people are *our* people; only an accident of time or geography prevented us from dying among them. As we look into their eyes, their unending anguish becomes ours. We are the passersby, and the child dead on the pavement.

At the same time, we, like Jost, are witnesses, confronting the horror from beyond the moment of its existence. We see what a German soldier saw, and stand in his place at the edge of the burial pit. It is a thoroughly disconcerting experience to find ourselves looking at our own suffering through the lens of a human being who wore an enemy uniform.

What are we, Jews like the ghetto inhabitants, and witnesses like the German soldier Heinz Jost, to make of these photographs? What is the significance for us of the fact that this testimony comes from one who should have hated the subjects he recorded, but did not. Instead, on the evidence of the photographs, what he hated was what was being done to them.

That this tragedy was uniquely ours goes without saying. No other people has suffered not only one Warsaw Ghetto, but thousands of ghettoes; not one Holocaust, but a chain of persecution stretching over more than two millenia.

But Heinz Jost's presence in the Warsaw Ghetto on **19.9.41** has made of this tragedy one that is not exclusively ours. By recording and keeping the records of what he saw, Jost preserved his humanity by taking the responsibility for the horror on himself. He did not devise the plan for the ghetto; he did not give the orders; he did not, apparently, even know what lay behind the walls until he slipped inside. When he did find out, he chose not to ignore it, not to pretend it had nothing to do with him. Instead, he made that day an enduring and eternal presence in his life and ours.

By becoming a witness, Jost confronted the truth. He took upon himself the responsibility of carrying that truth, and in that way transcended his place, his time and his role in an evil society. As we do when we view his photographs, Jost joined himself irrevocably to his subjects, clinging to a grain of humanity in a world gone mad.

The pain of that day in the Warsaw Ghetto will remain with us always. It is Heinz Jost's gift to us, and to the world. It is a dreadful gift, but it carries within it the seeds of healing.

**This picture of a Jewish man playing the violin in the Warsaw Ghetto is one of the 85 stark photos taken by Heinz Jost.**

# Editorial/Letters

The Canadian Jewish news

*An independent Community Newspaper serving as a forum for diverse viewpoints.*

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## *Polish-Jewish relations*

Democratic Poland's president, Lech Walesa, addressed the Israeli Knesset last week, offering what was widely taken as a sincere, heart-felt apology for the occurence of anti-Semitism on Polish soil through the centuries. "Here in Israel, the land of your culture and revival, I ask for your forgiveness," he declared without equivocation. Fittingly enough, Prime Minister Yitzhak Shamir — a Polish Jew himself — accepted Walesa's apology. And in a burst of uncharacteristic effusiveness, Shamir paid tribute to Walesa, asserting that he had ushered in "a new chapter" in the often-tortured history of Jews and Poles.

Walesa's official visit to Israel, the first by a sitting Polish head of state, is certainly a landmark in Polish-Jewish relations. But it is only the first step in a long and, we must hope, fruitful process of reconcilation. Yet let us not be naive. Poles and Jews, despite having lived in close proximity for about a millenium, have rarely been on the best of terms. For all intents and purposes, we and they lived in different worlds, divided by religion, culture and language.

It is important to recognize these realities, lest we delude ourselves about the difficulties that still lie ahead. If Poles and Jews really want to normalize their historically contentious relationship, they should try to come to grips with two crucial issues raised, but not sufficiently explored, by Walesa in his Knesset speech.

Walesa blamed the Nazis and the Communists for the worst anti-Jewish excesses since the advent of Polish independence. He is essentially correct, but how does he explain away the rampant anti-Semitism of free Poland between 1918 and 1939? And, we might add, why did Walesa feel the need to pander to anti-Jewish forces in the last presidential campaign, in a country practically bereft of Jews?

Walesa, too, remarked that Poles "helped you as much as we could" during the Nazi occupation. There were, to be sure, righteous Poles. Yet in many more cases, Poles exhibited undisguised animus and sheer indifference in the face of German brutality against Jews.

These are not mere details, as far as most Jews are concerned. These issues must be addressed seriously if the process of reconciliation is to begin in earnest.

## *The two Mohammeds*

The presence of Mohammed Issa Mohammed and Mohammed al Mashat in Canada is an affront both to Canada's immigration process and to the conscience of Canadians.

In 1968, Mohammed Issa Mohammed, now living in Brantford, was sentenced by a Greek court to 17 years in prison for a vicious terrorist attack on an Israeli airliner in which an Israeli passenger was killed.

Shortly thereafter, Mohammed was released from his Greek prison as a result of another terrorist incident perpetrated by his comrades, in which he gained his liberty in exchange for the life of hostages. Despite clumsy efforts on the part of immigration officials to deport him (in hearings that are closed to public scrutiny), Mohammed Issa Mohammed still remains in Canada.

Mohammed al Mashat was, until two days before the outbreak of the Gulf War, a docile and enthusiastic servant of the terrorist regime in Baghdad. From his post as Iraqi ambassador to Washington, Mashat employed a velvety voice to mask and justify the thuggery and war crimes involved in Saddam Hussein's invasion and devastation of Kuwait.

Embarrassed by the fast-track procedure which accelerated Mashat's entry into Canada as a landed immigrant, the government and the opposition parties are focusing their attention on the mechanics of the immigration procedure and on the apportioning of guilt and responsibility for the affair.

Unfortunately the question of who knew what and when and whether there was a cover-up is obscuring the larger moral issue. Why would anyone, for whatever reason, want to let into this country a man who used his high office to ruthlessly defend and legitimate the actions of a corrupt and totalitarian regime.

When Rudolf Hess parachuted into England in the early days of the Second World War, Hitler's second-in-command undoubtedly expected that he would be given the fast-track treatment and welcomed graciously. The British, however, still in possession of a sense of decency, hauled that servant of Nazism off to prison, where he languished.

That same case of decency should animate the government of Canada in its treatment of people like Mohammed Issa Mohammed and Mohammed al Mashat. Both should be deported for moral turpitude of an odious kind. Their absence would make way for other worthy immigrants who are trying to get into this country.

# TO THE EDITOR:

*Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.*

* * *

### NEED NEW APPROACH TO THEATRE

I couldn't agree more with Frank Rasky's desire to see more "home-grown" theatre scripts developed and produced within our community *(Odd Couple* at Leah Posluns, May 2).

Such support for the Jewish community's theatre artists could prove quite fruitful, as many of our artists are consistently at the forefront of producing new and challenging work. Playwright Jason Sherman *(A Place Like Pamela)* recently read from his *League of Nathans* at the Tarragon Theatre. *League* was also part of Toronto's Rhubarb! Festival.

Richard Greenblatt, Leah Cherniak, Daniel Brooks and Allen Merovitz collaborated on their successful piece, *Theory of Relatives*, also at the Tarragon. Brooks was also a collaborator on the highly successful, archly acerbic *Noam Chomsky Lectures* at Theatre Passe Muraille's backspace. And Jordan Merkur continues to direct, presently at the Alumnae Theatre.

Considering the talent available, it seems shamefully wasteful there is no central theatre or even a loosely based organization — recognized by both the Jewish and artistic communities — for Jewish artists to develop their skills, establish their voices and network with other artists.

The potential in our community is there. The Toronto Jewish Congress started a playwriting competition last year (Jordan Merkur directed the reading of last year's winner). As a playing space, the Leah Posluns has incredible potential. And one need only look at the subscription demographics of the Royal Alex to see that our community can support theatre on a large scale.

All we need to do is to put the pieces together. With proper artistic leadership and vision, we can create a home for our artists — a place to explore ideas and issues relevant to the Jewish community, the artistic community, and ultimately, the community at large.

**Mark Krause**
**Toronto**

* * *

### WET FEET FOR MR. RASKY

Last evening I read Frank Rasky's review of *The Odd Couple* by Neil Simon at the Leah Posluns Theatre and I take great exception to his comments. I felt the play was extremely enjoyable, well-directed and the characters beautifully portrayed.

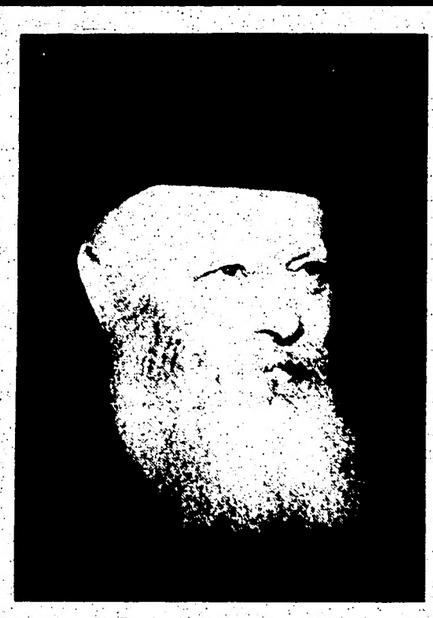
I listened to comments made by my friends and those patrons who sit around me and everyone thoroughly enjoyed the show.

It seems that Mr. Rasky and the audience seldom see eye to eye about the shows presented there. It is hard for me to believe that Mr. Rasky feels that the play at the Royal Alex, *Dry Lips Oughta Move to Kapuskasing* was wonderful theatre. It's sensationalism and exhibitionism in all its glory. I wonder what the Jewish community would say if our culture was presented in such a way, and if Mr. Rasky would enjoy seeing a play about contemporary Jewish issues.

Maybe he should put his money where his mouth is and begin a playwriting workshop to spur on young talented Canadian Jewish writers. Maybe someday a Jewish playwright will write "*Wet Feet Oughta Move to Toronto.*"

**Regina Propper**
**Toronto**

* * *



**Rabbi Schneerson**

### WHAT THE REBBE MEANT

I am writing in response to the letter of J. Jacobs, CJN, May 16.

Apparently, Mr. Jacobs has misunderstood the words of the Lubavitcher Rebbe, Shlit'a.

Indeed, the Rebbe does cite the analogies referred to by Mr. Jacobs — albeit not as an expression of his (the Rebbe's) views on G-d's actions.

Mr. Jacobs has paraphrased and used shortened excerpts of the Rebbe's words, quite clearly out of intended context.

It is perhaps most instructive to quote but one passage of the Rebbe's full statement, as it puts the citations used by Mr. Jacobs into their intended context.

". . . The analogy breaks down, however, because the Al-mighty is not a human surgeon. A doctor has very few alternatives: he must amputate a finger to prevent a greater danger, but the Al-mighty can do anything. He can cure the disease without the techniques of surgery; He can accomplish the effect of the slap without the slap.

"Therefore this question remains a question; the only legitimate question. But it is also to be asked in a spirit of humility and faith, like Abraham did: Shall not the Judge of the whole world render Justice? — Is there not a better way to accomplish Thy end?"

A copy of the full statement would certainly be available to any interested person through the local Lubavitch office.

**Baruch Rosenberg**
**Toronto**

* * *

### NO ISRAEL FLAG

The celebration of the 43rd anniversary of the founding of the State of Israel on the 5th of May March to Jerusalem (in Montreal) was a truly happy occasion for the vast majority of Jews and many righteous Gentiles.

Only one thing marred the joy. Not one Jewish institution displayed the flag of Israel.

Fear of being accused of "double loyalty" can go too far.

**P. Eibel M.D.**
**Montreal**

* * *

### THIS YEAR IN ISRAEL

The Commonwealth Jewish Council will be holding its Biennial Conference in Israel, from August 1-5. As at our previous conferences in London, Gibraltar, Ottawa, Barbados and Hong Kong, we shall be bringing together leaders from the Commonwealth — 27 Jewish communities. Our sessions will be brisk and interesting and our program lively and enjoyable. We shall be meeting, chatting with and listening to many of Israel's top leaders. And there will be a major gathering of Commonwealth olim in Tel Aviv.

Sessions will be held at the Hilton Hotel in Jerusalem, with which we have negotiated excellent terms. After the conference, those delegates who wish are invited to join us on a private, informal visit to Cyprus, which is Israel's nearest Commonwealth neighbor.

We have always welcomed observers at our conferences and if any of your readers would be interested in further details please contact our conference co-ordinator, Myhal Saperia, at Somerset House, 37 Fortess Road, London NW5 1AD, tel. (071) 267-7991, fax (071) 267-6394.

**Paul Secher**
**Director**

* * *

### GIVE FOOD TO HUNGRY

Bravo! On your article Synagogue Helps the Hungry, (April9). Bravo again to the two ladies responsible, and to Rabbi Lawrence Perlman for his encouragement to this very much needed project.

Please add my name to what I hope will be a long list of volunteers who will assist in this project.

It's long overdue and I sincerely hope that all synagogues will participate in the project, as well as Montreal's very involved Jewish community. I'm certain that I'm not alone in having witnessed large amounts of food being consigned to the garbage in the past when there has been a great need in the community, be they Jewish or any other hungry human beings.

Let's rally the community in responding when a simcha takes place, and I'm confident that a group of volunteers will be available to carry out the deliveries to Multi Caf or elsewhere.

**Samuel Rappaport**
**Montreal**

* * *

### NOVEL SOLUTION

The truly indigenous population of the greater holy land (East and West Jordan) are the Israelis and the Palestinians.

The Hashemites are a minority in the area and it behoves Jordan's King Hussein to make the painful sacrifice in behalf of the peace and prosperity of the Cradle of Civilization.

The world should support and finance the establishment of the Confederation of the Greater Holy Land (no relinquishing of sovereignty) consisting of a sovereign Israel with Jerusalem as its capital (in its pre '67 boundaries), sovereign Palestine with Amman as its capital (in the present Jordanian boundaries) and the territories (in their present boundaries) with the population as presently composed enjoying confederation citizenship and embracing whichever cultural, religious or political adherence they deem fit.

The world will readily applaud reason emanating from the holy land and peace being heralded from Jerusalem.

**Mel Hassan**
**Toronto**

## Name Game

**There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.**

* * *

### GOLDSCHMIED — SILBERMAN

Jews were engaged in making jewelry out of precious metals and stones. Hence the variety of surnames with Gold.

Goldman — a dealer in gold.
Goldschmied — goldsmith.
Goldscheider — gold refiner.
Goldzieher — gold wire drawer.
Goldstucker — gold coin maker.
Goldmunze — gold coin.
Goldblatt — gold leaf.

And similarly with Silber. Silberman, Silberschmied.

Silberbrenner, Silberscheider, refiners.

Silberzeug — plate.

Zlotnik is the Polish word for dealer and Sorbonik for silver dealer.

# Opinion

*The more things change ...*

## Europe returns to "old ways" as Balkans rattles swords

By
J. B. SALSBERG

When I was very young my saintly grandmother, Miriam Sheva, of Lagov, Poland, never tired of advising all within the hearing of her voice that "Jews must never pray for a new king."

When I was a bit older I once asked her why Jews mustn't pray for a new king. And, since I was her eldest grandchild, and usually catered to, she took the trouble to explain it to me.

As best as I can recall, she said: "We Jews are in *Gules* (Galut) and we live among many peoples and governments that are headed by different kings. None of those kings really like us; mainly because we hold on to our religion and pray for the coming of the Messiah to bring us back to the Holy Land."

She then added: "Living in many lands we found it necessary to adjust to the rules and customs that the king of each country has established. Mind you," she would add, "it takes time to do that because each king has his own laws and customs. But we painfully learned and we got along with the native people and their rulers. That's why we always say, 'Don't pray for a new king,' one never knows whether he wouldn't be worse than the previous one."

Now, when a "new Europe" is being fashioned, after the Communist Russian Empire is in full retreat, I'm often reminded of my grandmother's advice; not to pray for a new king. . .

What brought these memories to mind? Croatia did. Yes, Croatia.

You see, Croatia is a country, one of the six republics that make up the Yugoslavian Federation that is the strongest force in the Balkans today. And, as everyone surely knows, the Balkan part of Europe has been the Place des Armes of Europe for a long time.

J.B. Salsberg

The First World War started in the Balkans when a Serbian shot and killed the visiting Austrian Crown Prince. One ultimatum led to another ultimatum and the First World War got under way.

The Second World War also was ignited in the Balkans by Hitler's invasion of Yugoslavia in 1941.

Hitler was defeated and Tito, the Communist leader of wartime Yugoslavia had something to say after Hitler's defeat. The post-war Yugoslavian Federation consisted of the former six republics.

Thank heaven that we managed to untangle ourself from that Balkan web and we can begin where I originally meant to begin.

On May 21, 1991, the Toronto Star carried an analysis by Alan Ferguson under the caption Croatia's Future Depends on Serbs.

Ah, I said to myself, the "new" Europe is beginning to take shape and the good old Balkan kettle of fish is beginning to boil again. And when that happens it is time to sound an alarm, saying, stop it before a Balkan war will, Heaven forbid, engulf Europe again.

Here is what the referred-to Star analysis of May 21 said: "Croatia became the second of the six Yugoslav republics to opt out when Croats voted 94 per cent on Sunday to declare their secession from the Yugoslav federation and form a sovereign state. Slovenia, the richest, has said it will sever its ties with the central government in Belgrade by June 25."

Well, my dear friends, whatever else the "New Europe" may not achieve, one thing is sure; the Balkans are back to where they were before the Second World War, plotting wars against each other, spending their limited funds on costly, "modern" armaments and training their young men in the "art" of using them against their neighbors.

What are the "Big Powers," on both the U.S.-led side and the impoverished Soviet-led side, doing about the emergent Balkan threat?

Will anyone do something about it?

Are we to prepare for a reply of the tragic drama that started the First and Second World Wars?

Oh, I know that wars nowadays are costly undertakings and that only the rich countries can "successfully" undertake such ventures. Nevertheless, scores of "smaller wars" seem to be conducted all over the global map at this hour and millions of human beings are being devoured in those smaller "theatres of war."

But what can you or I do about it? We can join with all other decent, live-and-let-live people in a superhuman effort to prevent the Third World War from ever being started. How?

By picking up my grandmother's folksy saying; "Never pray for a new king!"

That would mean, saying to the Croats of Yugoslavia, "Listen, my dear Croatian friends; stop looking for new *tsores*; stop searching for a separate Croatian state; give the new Yugoslavian Federation, of which you are an important part, a chance to prove itself."

However, I'm doubtful whether the ringleaders of Croatia will take my grandmother's advice, never to pray for a new king.

But, let no Croat ever say that I didn't warn them.

*German writer and U.S. composer remembered*

## *Janowski, Hochhuth had impact on Jewish life*

By
W. GUNTHER PLAUT

These last few weeks have brought the news of the deaths of two men, both of whom have had, in very different ways, an impact on Jewish life. One was a Gentile, the other a Jew.

The former was Rolf Hochhuth, who died at age 60. He was the one who, in 1963, captured the limelight of political theatre when his play, *The Deputy*, was first shown. Wrote a German newspaper at the time of his death: "No other German writer since the end of the Second World War has unleashed so much political and artistic controversy as did he."

Hochhuth was born in Hesse, the son of a shoe manufacturer. Already as a young man he was drawn to the theatre, and at once became involved with political and moral issues. *The Deputy* made him an international celebrity.

The play dealt with Pope Pius XII and pictured the Pontiff in a most unflattering light. Far from aiding the millions of persecuted Jews, he became, in Hochhuth's view, not the antagonist of Hitler that he should have been, but rather his collaborator, having tended in that direction when he was still Cardinal Pacelli, and when elevated to be the "deputy of Christ on earth," he let politics rather than moral considerations be a guiding element of his papal reign.

Rabbi Plaut

The play was highly praised and bitterly condemned. The defenders of Pius and the Roman Catholic Church lined up on one side and vigorously defended the Pope, while Hochhuth's supporters with equal passion took the play's message as historical truth. Subsequently, books were written about the subject, and historical investigation of the Holocaust experienced an extra spurt. But as so often happens, in the end few people were persuaded to abandon their previously held opinions.

Hochhuth went on to other dramatic efforts and always wrote and spoke with passion. In the recent Gulf War, he bitterly fought German pacifists who counselled their government to stay out of the conflict and not to take sides. Hochhuth quoted Winston Churchill (whom he had portrayed in one of his plays, called *Soldiers*): "Pacifists are people who let others do the fighting for them." Right or wrong, Hochhuth made himself heard.

Needless to say, Jews were deeply affected by *The Deputy*, and they admired a man who knowingly courted so much bitter opposition in order to present his case. And Jews should know that wherever the ultimate truth may lie, Hochhuth contributed to making the Holocaust a subject of intense discussion and endless inquiry.

The Jew who died recently was Max Janowski. I had known him for 50 years; we both had the same background and were the same age. While I had become a rabbi, he had made his reputation as an outstanding composer of liturgical music and the longtime director of music at the K.A.M.-Isaiah Israel Temple in Chicago.

Janowski's compositions were melodious, forceful and memorable, and many readers will at once recognize the incomparable *Avinu Malkeinu* he wrote and which is a favorite the world over. Not far behind is his setting of *Sim Shalom*.

Janowski had a great sense for choral power which enlarged and complemented the voice of the chazzan. The thousands who have loved many of his melodies are perhaps not even aware that he was the composer, but now that he is gone, I take this opportunity to pay credit to a great musician and an old friend.

*Despite traffic tie-ups:*

## Truckers should be admired for taking some action

By
ELAINE KAHN

I'm hot, tired and harassed these days, wanting nothing more than to walk into the middle of our bigger lilac bush, inhale and not come out.

The last thing I needed was a day like today: far too long spent in traffic tie-ups and worried for the entire 3½ hours it took my mother to drive from Toronto to Oshawa, a trip normally made in well under an hour.

Today was the day of the truckers' blockade in Metro Toronto and area.

The truckers are protesting increased fuel consumption taxes and deregulation of the trucking industry. Both issues, like so many related things done by our brilliant federal government, leave most of us, truckers or not, at the mercy of Americans who "compete" with us by paying their people lower wages and having less stringent health and safety regulations in the workplace and many fewer social benefits generally.

On TV, the prime minister trotted out worn-out phrases of praise for Canada's high standard of living. Does he really believe, after six years of him, that we can't see he doesn't give a damn about keeping that a true statement?

I hope the strike will be resolved without violence or death — my feelings about Oka last summer changed when what at first seemed to be civil disobedience became armed and dangerous, though my belief in the natives' cause never wavered.

And I'm not comfortable with the report this week of a feminist leader's call to women who are beaten by men to kill them (given governments don't take violence against women seriously). The argument that self-defence is everyone's right is true. But it is also, after all, the same argument used by "right to bear arms" fanatics, even though statistics link growth in murder rates to growth of gun availability.

Elaine Kahn

Still, right now all I can think is "hurray for the truckers!" I admire them tremendously for *doing* something instead of just sitting back and complaining.

I have had so many conversations in the last year or two in which friends and I complain about this or that government policy, or this or that direction the country or province is headed. All the conversations end with "but what can I do?," so we do nothing.

OK, so maybe occasionally we write our politicians and, theoretically, politicians are influenced by their mail, if it comes in sufficient amounts on one side or another of any issue.

Many of you know the routine: you send in the letter or sign the petition and get back the form letter saying how much the politician has taken it all to heart. Which is where it stays — and I think most of them suffer from hardening of the arteries.

The fad now is for seemingly endless provincial and federal committees and commissions to study the constitution, unity and separation. And all of them, let alone all our politicians, stress how busy they are, or will be, talking to ordinary Canadians. So tell me: have you been approached by any of them? Do you personally know anyone who has?

The truckers' strike, be it long or short, will hit us all in the pocketbook, whether through something as relatively minor as burning up lots of gas stuck in traffic, or something major, like having your business fall behind because shipments of materials are delayed.

But at least we'll all think about truckers now, even if they've made us furious or inconvenienced us. And we probably wouldn't otherwise. We don't, for example, shop for groceries thinking about the people who produced and processed the food, let alone who shlepped it to the store.

It wasn't till I became friends with an architect that I ever thought much about the spaces I live, work and play in. And I remember once, about 20 years ago, being on the highway behind a truck that was filled with paper clips. It has never consciously occurred to me before that paper clips had to be made some place by someone and then transported somewhere — I guess I'd always figured they were born under a cabbage leaf.

We take a great deal for granted.

But there's nothing like tying up traffic in Canada's largest population centre, making life miserable for everyone, to make us all, both politician and victim, sit up and take notice, and it's given me ideas.

Maybe Ontarians who pay for their children to go to Jewish day schools (while still paying public school taxes) can stir things up too, even while Canadian Jewish Congress at long last begins to pursue the issue through the courts. We're not asking for funds for religious instruction — we want funding for the daily half-day spent on regular secular studies. Isn't it time, in a massive act of civil disobedience, to withhold half of what we each pay in school taxes?

And I have a great protest in mind for how women can get the government to stop charging the GST on feminine sanitary products (which should be classified as GST-exempt basic necessities, but aren't).

And, in the final coup de grace, I think we should, on June 30, erev Canada Day, lock up all our politicians in their respective houses of legislation. Keys to the locked buildings in hand, we should declare July 1 the beginning of "The Year of Cross-Border Shopping" and all just leave the country.

Either a) they'll get the point, ask us back pretty please, resign en masse and help us find at least a few decent intelligent patriotic people to replace them, or b) they won't even notice.

I guess "b." That's when it's time for us to decide to either keep on shopping or to finally become self-respecting demanding *menschen* and, 26 million strong, pour back up over the border, preferably in big slow vehicles.

Whether we unlock the doors will depend on whether they cry "uncle" or "Uncle Sam."

# Features

## Historian examines German culture

# *A new theory of anti-Semitism*

By
SHELDON KIRSHNER

If Paul Lawrence Rose is right, historians may well have to revise their conception of German anti-Semitism.

Rose is the author of *Revolutionary Anti-Semitism In Germany* (Princeton University Press, $29.95), a provocative work which posits a new view of modern anti-Semitism.

Currently a visiting professor of history at York University in Toronto, Rose normally teaches at Haifa University.

Undaunted by the prospect of challenging sacred cows, the 47-year-old academic demolishes the distinction usually made between Christian anti-Semitism and secular, racial anti-Semitism.

He claims that Christian anti-Semitism was transmuted into "enlightened" philosophical anti-Semitism, then into atheistic social radicalism and finally into fullblown racism. Rose debunks the notion that major German thinkers — from Immanuel Kant to Karl Marx — can be divided into pro and anti-Jewish categories.

As a result, Rose questions the manner in which historians have traditionally perceived the phenomenon of German-Jewish emancipation, and argues that it was not by chance that the Holocaust was conceived in Germany.

The German philosophers Rose examines lived in the 18th and 19th centuries, in an age of growing nationalism and racial intolerance. In their eyes, Jews were not only ethnically different, but somehow morally "against humanity" and the concept of the New Man. By contrast, Jews were supposedly self-centred, egotistical and greedy, lacking truly human moral feelings, notably love and freedom.

To these writers, Jews could only be "saved" if they abandoned their religion and culture and accepted the trappings of Christianity. "This prejudice about the need to eradicate Jewish identity became the central pillar of a European revolutionary anti-Semitism, fostered by 'right' and 'left' alike," observes Rose.

The theologian Martin Luther, while not originating the idea that Jews could only be "redeemed" if they left Judaism, engraved the concept on modern German culture. "Even after its Christian context had fallen away," Rose writes, "the destructionist ideal of Jewish redemption survived the Englightenment to become a fixture in the secular mentality of later German thinkers."

In an interview, Rose said that German culture from the 18th century onward was "impregnated with anti-Semitism." Even progressive German philosophers like Georg Friedrich Hegel combined their support of civil rights for Jews with a profound and often intense hostility to Judaism and Jewishness — a point often overlooked by many historians.

The notion that Jews possessed a "national character" and formed a distinct social group, with customs very different from those of Christians, was widely accepted in Germany. Opinions might vary on the reason for this difference, says Rose. But all agreed that the Jews were essentially aliens and foreigners.

Although mixed marriages grew increasingly common in the 19th and 20th centuries, Germans were hard-pressed to deal with "German-Jewish duality" and essentially rejected what is commonly referred to as the German-Jewish symbiosis.

According to Rose, the most prominent German philosophers were either ambivalent about or antagonistic to Jews:

•Immanuel Kant (1724-1804) claimed that Judaism is an immoral and obsolete religion; that Jews are an alien people; that Jews refuse to be morally free.

•Johann Gottfried von Herder (1744-1803) held that Jews were far too alien and distinct ever to become "Germans." With proper coercion and instruction, however, they might become enlightened human beings while remaining Jews.

•Georg Friedrich Hegel (1770-1831) supported Jewish emancipation, but disliked Judaism — which, Rose writes, was typical of the Young Hegelians.

•Bruno Bauer (1809-1882) wrote that the emancipation of Jews... "is only possible if they will be emancipated not as Jews... who must forever remain alien to Christians, but rather as human beings who will not be separated from their fellow creatures through some barriers which they falsely deem to be essential."

Bauer introduced the racist principle, claiming that "the Jewish race has in reality a different blood from that of the Christian peoples of Europe." In a line that would be parroted by the Nazis, Bauer stated: "The Jew is a white negro, with a larger brain than the black."

•Wilhelm Marr (1819-1904), Bauer's disciple and the man who coined the phrase "anti-Semitism," made full political rights for Jews conditional on the disappearance of the Jewish community, or "state within a state," as he called it.

•Karl Marx (1818-1883), the baptized son of a Jew, wrote that "the social emancipation of the Jew is the emancipation of the Jew from Judaism." To Marx, "money is the jealous God of Israel..."

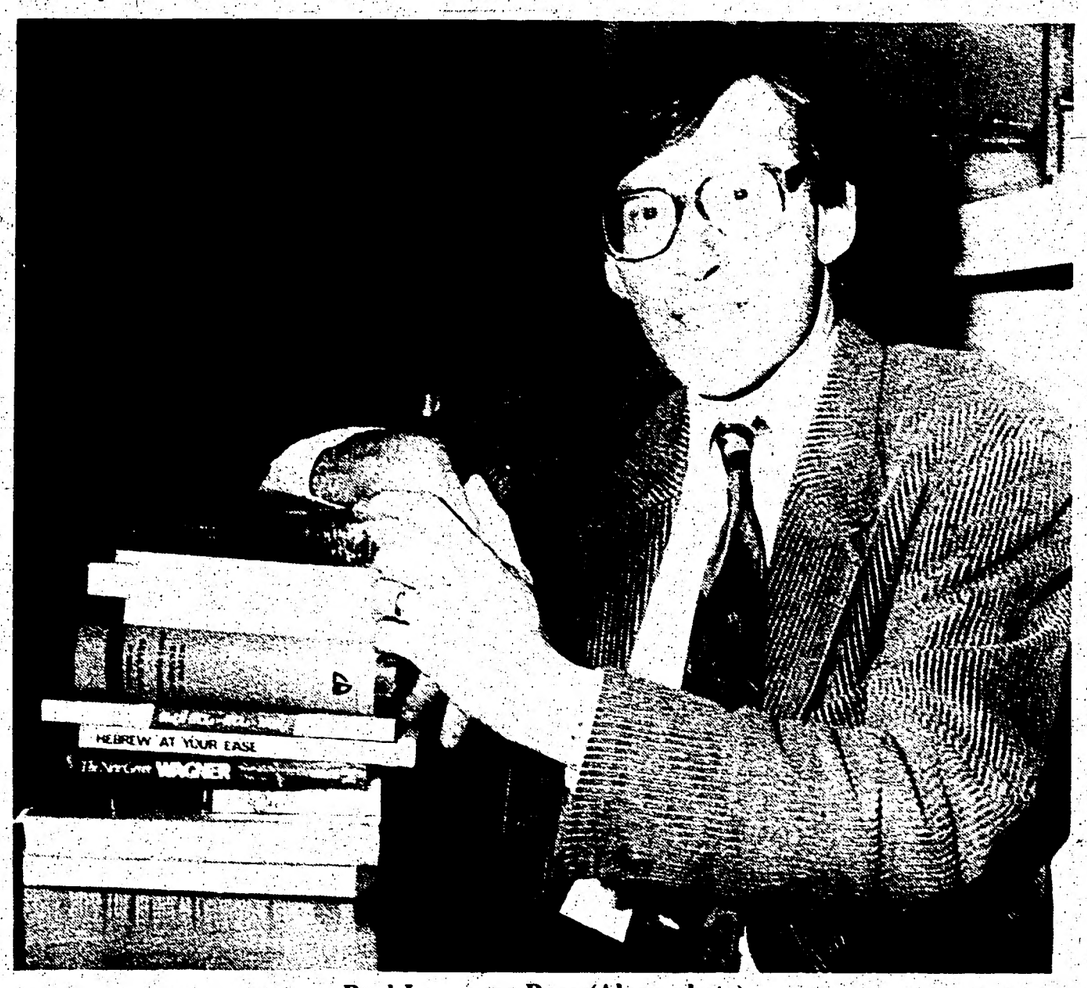
* * *

For Rose, *Revolutionary Anti-Semitism In Germany* started out as a book about Richard Wagner (1813-1833), the notoriously anti-Semitic German composer.

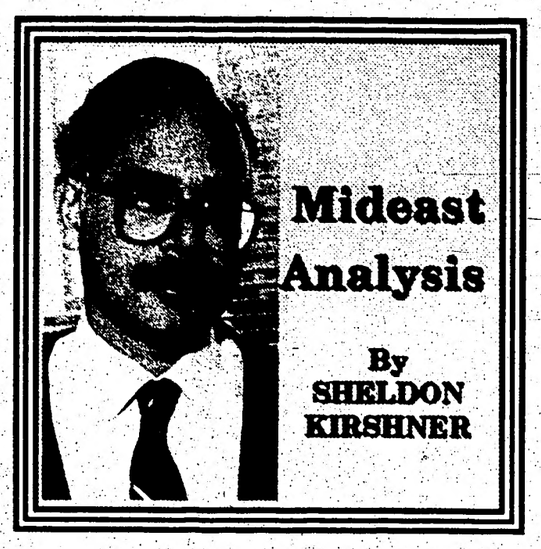
Intrigued by the increasingly anti-Jewish climate of Wagner's era, Rose resolved to study the philosophical underpinnings of German anti-Semitism.

Rose, a native of Glasgow with degrees from Oxford, Cambridge and the Sorbonne, believes it's a fair book.

"I tried to be honest about the Germans, though I realize my book is mainly negative." As such, he is under no illusions that some readers, particularly in Germany, may take issue with his thesis and his conclusions.




**Paul Lawrence Rose (Alron photo)**



**Mideast Analysis**

By
SHELDON KIRSHNER

# Japanese minister to visit Israel

Japan's foreign minister, Taro Nakayama, is expected in Israel early in June. Nakayama will only be the second Japanese foreign minister to set foot in the Jewish state. His predecessor, Sousuke Uno, paved the way in 1988, becoming the most senior Japanese government official to visit Israel.

Israel awaits Nakayama with undisguised anticipation. Israel seeks closer relations with Japan, whose prosperous, growing economy is the envy of the world. But Japan is a reluctant suitor — despite the fact that two-way trade has tripled in the past five years and that Israel is one of the very few nations actually running a trade surplus with Japan.

Last year, Israeli exports to Japan totalled about $870 million (U.S.). By contrast, Japan imported some $546 million (U.S.) worth of Israeli goods. However, Israel's trading relationship with Japan turns almost entirely on processed diamonds, and Israel is not really satisfied with this arrangement. The Israelis want to diversify their exports to Japan. They think the Japanese should purchase a much greater percentage of their world-class industrial and high technology products, even though they realize that Japan is a leader in these respective fields.

That's one facet of the problem. The other is Japan's observance of the Arab economic boycott against Israel. When Moshe Arens, the former Israeli foreign minister, visited Japan in November of 1989, he declared that the boycott "has affected free and unrestrained trade" with Israel.

Recently, U.S. President George Bush asked Japanese Prime Minister Toshiki Kaifu to clarify his government's position on the boycott, while Secretary of State James Baker voiced similar sentiments. Meanwhile, on Capitol Hill, a group of congressmen urged Japan "to normalize" trade with Israel.

There is no doubt that the boycott has a chilling effect on Israel's ties with Japan. In a recent report, the World Jewish Congress claimed that Japanese companies, in collusion with the Japanese government, curry favor with the Arabs by systematically boycotting Israel. Some of the largest and most respected Japanese firms will have no dealings with Israel — Mazda, Hitachi, Canon and Toshiba.

What's more, Japanese banks allegedly refuse to provide long-term credit for financing exports to Israel, while the Japanese External Trade Relations Organization maintains offices in 57 countries, but none in Israel.

Such is the intimidating impact of the boycott that Japan Air Lines will not fly to Israel and Japanese ships refuse to anchor in Israeli ports.

But the picture is not entirely black. As a result of Israeli and U.S. pressure, a number of well-known Japanese companies — Honda, Subaru, Mitsubishi, Sony — do business with Israel.

In a breakthrough on April 10, the Toyota Motor Corporation, the leading Japanese auto manufacturer, announced it would begin exporting cars to Israel next year. Toyota's goal is to capture about 20 per cent of the booming Israeli market (Toyota's share in the United States is approximately eight per cent.)

In the latest development, Nissan is studying "the feasibility" of marketing its cars in Israel.

Japan's cautious attitude to Israel is a function of fear and greed. Japan is heavily dependent on Arab oil to fuel its economy, and Arab export markets are also of importance.

The Arab oil embargo in the wake of the 1973 Yom Kippur War shocked Japan, and ever since then Japan has worked assiduously to secure oil supplies and to promote an Arab-Israeli peace settlement based on an Israeli withdrawal from the territories, Palestinian self-determination and Arab recognition of Israel. Japan recognizes the PLO and calls for an international peace conference with PLO participation.

Israel claims that Japan's Middle East policy is biased in favor of the Arabs, and that message, among others, will be emphasized when Taro Nakayama is in Jerusalem.

# Rabbi led seder in Arab lands

By
MARILYN SILVERSTEIN

It was the 15th day of the Jewish month of Nisan in the Saudi Arabian desert. The sky was black with the plague of a myriad burning oil wells.

At a site in the open desert, a dozen Jewish marines sat at a makeshift table. Standing before them, his combat fatigues transfigured by a tallis, was Navy Lieut. Jon Cutler of Philadelphia.

Cutler opened his Haggada, raised a glass of wine and said the first blessings of what may have been the first Passover seder ever celebrated in that land.

Cutler, who was the only Jewish chaplain serving some 150,000 Marine and Navy personnel in Saudi Arabia and Kuwait during the Persian Gulf War, said: "I can say with pride I was the only rabbi who had a seder in Saudi Arabia."

As the only rabbi on the staff of the Marine Corps Central Command in Jubail, Saudi Arabia, Cutler spent the long days from Jan. 24 to April 10 bringing a world of authentic Jewish experiences to the Jewish men and women scattered among the marine and navy battalions deployed in the desert.

The rabbi's spiritual turf was the Persian Gulf coast, from Jubail to Bahrain to Kuwait City and back again.

"My job was strictly to be a Jewish chaplain and to circuit-ride the Kuwaiti-Saudi border and look for Jewish personnel," Cutler said.

"Usually there would be two or three [Jews] on the battalion level. But even if I found only one, it was worth going. That was my philosophy."

On Shabbat, Cutler would stay put in Jubail, an oil-refinery port, and lead services for Jewish personnel at the marine mess hall. But Sundays through Thursdays, he was the travelling rabbi of Saudi Arabia and Kuwait, logging close to 30,000 kilometres in his ministry.

For the journey, his car was packed to the roof with supplies — everything from matzah, macaroons and wine during Passover to the countless cans of tuna fish that allowed Cutler to keep kosher during his tour in the desert.

And the travelling rabbi never left home without what he calls his "Jewish kit" — a canvas bag packed with a kiddush cup, wine, a prayer book, a tallis, tefillen, kippot, a Bible and, before and after Passover, loaves of challah.

"It so happened I found a Jewish baker from Brooklyn" at the mess hall in Jubail, Cutler said. "So I would take five or six or seven loaves with me every time I went north.

"I would go to one battalion and have Shacharit [morning] services. Then I'd go to another battalion and have Mincha [afternoon] services. Then I'd go to another battalion and have Ma'ariv [evening] services," he said, adding with a laugh: "I never prayed so much in my entire life."

At nightfall he would pull his car to the side of the main sevice road — being careful not to venture into the mine fields on either side. Then he would set up his cot and crawl into his sleeping bag wearing three or four layers of clothing.

Sunrise might find the rabbi standing in the desert with a solitary Jewish marine, a prayer book resting on the hood of the Wagoneer as the two men bound themselves with phylacteries before morning prayers — the car's Arabic licence plates offering a singular counterpoint to the scene.

For Passover, Cutler said, he led four seders, including what he described as the first seder ever to take place in Kuwait. Jewish personnel in the Gulf also attended seders aboard the luxury cruise ship Cunard Princess sponsored by the JWB Chaplains' Council, the U.S. government-accredited agency that provides for the religious needs of Jewish military personnel.

*(Jewish Exponent)*

# Operation Solomon

**HAIFA (JPFS) —**

They looked tired and dazed, almost wobbling on their feet, as they stepped off the bus that had brought them directly from the airfield to Haifa's Carmeliya hotel.

Yet despite the undoubted shock of their flight from Ethiopia and momentous arrival in their new-old homeland, they retained their dignity and sense of purpose.

With a minimum of noise, they descended in family groups and walked with heads high into the hotel that is likely to be their home for the next few months.

Their quiet calm in the face of what must have been one of the most emotional moments in their lives was in itself deeply moving.

Slowly, in the same well-behaved manner, they filed into the hotel and were directed by Jewish Agency representatives to the dining room, where the tables were already laid and food prepared.

Despite their hunger and thirst, they waited until everyone was seated and did not touch the food or drink until told to do so.

They showed the same decorum at the table, despite initial problems for some in handling the utensils. A spoon, not a fork, for eating soup. Others took note and copied the action, using the same implement for subsequent courses.

But common decency and the feeling of being party to a truly historic event, combined with the aura of propriety radiated by the newcomers themselves, froze even the thought of laughter.

Many of the new immigrants, especially the older men and most of the women, were dressed in traditional costumes: young mothers carrying their babies on their backs, wrapped in the folds of their robes. The younger men wore suits, with shoes, but no socks.

They pulled their clothes tighter around them, obviously feeling the cold. A few carried small handmade bags; otherwise they were empty-handed, having left their belongings behind in Addis Ababa.

The first bus arrived at the hotel around 1:30 a.m. and was followed by three more. The hotel, with its reinforced staff of Jewish Agency representatives - including veteran Ethiopian immigrants - had been geared to receive 216 people. But 250 arrived and extra mattresses and bed clothes had to be brought in from as far away as Nazareth.

The newcomers smiled through their tiredness, saying "shalom" and "thank you" to the staff, even posing for pictures.

Agency staffer Ginette Afgas, 29, had been hoping that her brother, whom she had not seen for 18 years, would be among the group coming here. But he had apparently been directed elsewhere, and she had to postpone her eagerly awaited reunion. Even so, she found it hard to hold back the tears as she greeted the new arrivals in their native Amharic.

"We are just very happy to be here," said Zardo Fereda, 43, a father of seven.

After a good night's sleep, however, the new arrivals were more than willing to tell of their dramatic exodus.

"It is a dream come true," said Menyechel Ademasu, 15. "We lived in a village in Gwanda where I went to school. Our homes were huts with straw roofs.

"We moved to Addis Ababa a year ago because we wanted to come to Israel. On Friday, people came and told us to go to the Israeli Embassy. We all went, my father and mother and all my brothers and sisters.

"People from the city followed us, and there was a big crowd around the embassy compound. I think they wanted our belongings, which we were told to leave behind.

"After about an hour of waiting, a bus came and took us to the airport where we boarded a plane.

"When we were on the plane and in the air, they told us we were going to Israel. We all started to sing and clap. It was wonderful."

**An Ethiopian family undergoes treatment at Tel Hashomer Hospital in Israel.**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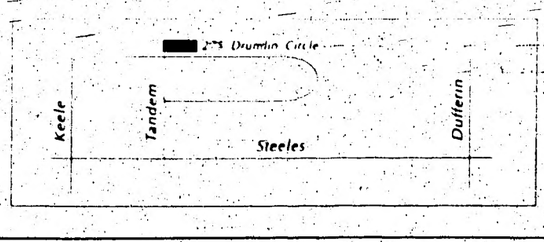

# Operation Solomon

## Bush urged rebels to allow Jews to leave

JERUSALEM (JPFS) —

The dramatic airlift of almost 15,000 Ethiopian Jews last weekend followed six months of planning and on-again, off-again, behind-the-scenes negotiations between Israel, the United States, the Ethiopian government and rebel forces.

The airlift itself was given a green light by Prime Minister Yitzhak Shamir immediately after Ethiopian leader Mengistu Haile Mariam fled the country May 21. It was formally approved by the inner cabinet the next morning, fearing that Israel had to act quickly before chaos descended in Ethiopia.

Senior Israeli officials confirmed that U.S. President George Bush sent a message to rebel leaders urging them not to enter the encircled capital of Addis Ababa until all the Jews had been evacuated.

Sources said the National Security Council was a conduit between Israel and the rebels while the operation was under way Friday as, at one point, Israelis feared that the rebels were closing in on Addis Ababa's airport.

Bush was in touch with the enfeebled government of Ethiopia. Speaking on Israeli television, Shamir confirmed that acting Ethiopian President Gen. Tesfaye Gabre Kidan asked for an explicit letter from Bush on Thursday asking him to let the Jews go.

Bush, whose administration has been closely involved in the Ethiopian Jewry issue throughout, immediately complied. Apparently, Tesfaye hoped that a direct appeal by the American president would provide his weak government with one of its only cards at forthcoming peace talks with rebels.

Shamir said the airlift occurred over the weekend because there was a "window of opportunity." Israeli officials said their nightmare was that, as rebels attempted to capture the Ethiopian capital, deserting soldiers and jealous peasants would incite a pogrom against the well-treated Jews.

"There was a crack between the end of one regime [in Ethiopia] and the start of the another," Shamir said, referring to the fleeing of Marxist ruler Mengistu and with the rebels poised to take control of Addis Ababa.

Shamir lauded the involvement of Bush, who, according to foreign reports was instrumental in airlifting Ethiopian Jews from Sudan in 1985. "The U.S. has provided gracious assistance without hesitation," he said. Without U.S. involvement, the operation may not have occured, Shamir said.

On Friday, Shamir phoned Bush, who was travelling on Air Force One en route to his home in Kennebunkport, Maine, for the weekend and thanked him for his help in the operation. Officials in the Prime Minister's Office confirmed that the call Friday was the first between the two leaders since the Gulf War, when Scuds were falling on Israel.

Ethiopian Jewish children will continue their Hebrew studies in Israel.

## Not all the news was good

LOD (JPFS) —

As the unmarked Israel Air Force Boeing, one of the many Operation Solomon flights, touched down at the Lod Air Force base, a stir of activity swept through the crowd of uniformed men.

The plane's doors opened. Buses and Army ambulances were lined up nearby.

A 4-year-old was the first off the plane. Dressed in torn jeans much too big for him, and an adult's shirt, he shielded his eyes against the glaring light. Then, he slowly started descending the stairs that were too high for him, clinging to the topmost stair with his skinny hands while trying to reach the next with his legs.

Then the rest emerged. Men, women and children. More then 300 were aboard the craft designed to carry no more than 200. Their faces were blank as they descended. They carried no luggage. In Ethiopia, they had been given only a small plastic bag and were not allowed to bring not more than half a kilo of possessions. But they all clung to their bags.

They looked exhausted, with both amazement and hunger reflected in their eyes. Each had a numbered sticker pasted to his forehead.

Rahamim Elazar, an Ethiopian Jew who has lived in Israel for 20 years, was one of the 65 olim sent back to their former home by the Jewish Agency to help organize the secret airlift. A young woman, an infant strapped to her back, told him she thought her baby had fainted. Army medics looked for her husband and father, while a young army doctor quickly checked the baby.

The lanky husband, dressed in the the traditional off-white linen robe worn by most of the refugees, then held the baby in his hands as he walked towards the ambulance. Tears ran down his otherwise expressionless face - his baby was dead.


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# Australia debates law to crack down on racist violence

By
VIC ALHADEFF

SYDNEY —

Racist violence and incitement to racist violence will become crimes in Australia if proposals currently being debated are implemented by the federal government.

The proposed legislation, drawn up by the Australian Law Reform Commission, was released last week.

Incitement to racial hatred has also been put forward as a suggested crime, but submissions have been invited on this proposal regarding the need to balance such a law against freedom of expression.

"The Australian Law Reform commission believes it should be clear that racist violence wil not be tolerated in Australia," president Justice Elizabeth Evatt said on releasing the proposed law.

"A victim of racist violence or of incitement to racist violence suffers doubly," she said. "It is more than a random attack, hurtful though that may be. The indignity and suffering are greater when victims are attacked because of their religion or race. They will continue to be injured long afterwards because the attack will deprive them of freedom of movement and freedom to participate with others.

"We believe racist violence should be treated more seriously than straight violence and should carry a higher penalty to mark its non-acceptance in Australian society."

The commission's underlying approach is that "steps should be taken to overcome the monocultural bias in Australian law and to accommodate the diverse views of multicultural Australia," Evatt said.

"The intention is that all Australians should have equal access to the law and that it should protect all Australians equally. All citizens should be free to pursue their culture and religion, as long as it does not affect the rights of others."

The proposed law against racist violence says that "if the penalty were higher than that applicable to similar acts of violence not motivated by racism, the community would clearly understand that racism is unacceptable.

"If acts of racist violence were prosecuted as such, procedures to deal with it would be more likely to be developed and its incidence monitored. Uniform law would apply throughout Australia."

On the proposed law against incitement to racial hatred, it says: "If there were a specific offence, effective police policy and procedures for dealing with it would be more likely to be developed. There needs to be a clear statement from the federal government that racially motivated incitement to violence will not be tolerated."

An individual's identity "derives in part from his or her ethnic origins," the proposal said. "Public expression of hatred of, and incitement of violence towards, an individual because of his or her ethnic origin . . . is an attack on the identity of the person.

"A law punishing people who engage in this conduct would be a clear signal to the community that such conduct is regarded as a threat to Australian society and an affront to individuals."

Most of the commission's recommendations are implemented by the federal government. The commission has received more than 200 written submissions and has held discussions with several hundred interested parties.

The proposed legislation was prepared in the context of the government's National Agenda for a Multicultural Australia and is one of three areas being examined: multiculturalism and criminal law, family law and contract law.

**SOVIET JEWS REMARRY**

**Twenty Russian couples pose for a photo after they were remarried in a traditional Jewish ceremony in Buffalo, N.Y. The couples are all recent immigrants to the United States and had been prevented from having religious ceremonies when they were wed in the U.S.S.R. [RNS Photo/Reuters]**

## *Soviets may head down under*

SYDNEY, (JTA) —

A thousand Jews, many of them from the Soviet Union, could be allowed to immigrate to Australia in the next year under recent changes in Australia's immigration laws.

The Australian immigration minister, Gerry Hand, said the new program will "admit certain people who did not meet [traditional] criteria but were nevertheless considered by the government to be in special need."

This includes relatives of Jews who have already immigrated to Australia, according to Immigration Department sources.

Kurdish refugees are also likely to benefit from the changes.

The change in policy is thought to be the fulfilment of campaign pledges made by Prime Minister Bob Hawke to the Executive Council of Australian Jewry before last year's national elections.

Hawke wrote at the time, "We are prepared to seek to make provisions within our immigration guidelines to permit a limited humanitarian family reunion program, which would allow Soviet Jews to join their relatives already settled in Australia over a defined period."

Leslie Caplan, president of the Australian Jewish organization, said that the Jewish community welcomes the policy as it applies to Jews and to humanitarian immigration in general.

An Immigration Department official attacked speculation that up to 12,000 Jews, mostly from the Soviet Union, would come to Australia over each of the next eight years as "confused nonsense."

However, as no final decisions have been made regarding the source countries for the newly eligible immigrants, the official said, it is not unreasonable to plan for about 1,000 Soviet Jews to arrive.

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# Soviet Jewry

## Plan expected to cost over $2.16 billion

# *Israel urged to play role in helping olim find jobs*

**JERUSALEM (JTA) —** Israel's ministerial committee on the economy has approved a plan in which the government would assume most of the burden of providing employment for new immigrants.

This represents a sharp departure from the policy established last year to leave immigrant absorption to the free market and is an admission, in effect, that the policy failed.

According to preliminary estimates by the Treasury, the plan will cost over $2.16 billion. But it will not solve Israel's overall problem of unemployment, which was rising even before most of the new immigrants entered the labor market.

There are presently an estimated 100,000 jobless in Israel, and the number increases as immigrants pouring into the country begin looking for work.

But the plan, which Finance Minister Yitzhak Moda'i will submit shortly to the full cabinet, provides job opportunities for no more than 50,000 immigrants.

Some would be employed in large-scale, government-sponsored economic development projects, while others would be given jobs at some 30 to 40 large industrial plants, where the state would pay their wages.

At the same time, the government plans to enroll 20,000 to 36,000 new immigrants in vocational courses over the next six months to train them in the skills necessary to participate in the development projects.

The changes are an acknowledgement that the initial assumptions by Moda'i and Bank of Israel Governor Michael Bruno were flawed. They had assumed that massive aliya would itself get the wheels of economic recovery turning with minimum government interference.

Now the worsening plight of new immigrants who are without jobs or adequate shelter has convinced the economic policy-makers that the state must act or the boon of aliya could become a catastrophe.

So far, seven public works projects employing immigrants have been approved. The largest project, expected to cost $281.5 million, will employ 2,600 persons to modernize and expand the national electric power system.

Other approved projects and their costs include $32.5 million for paving new roads, mainly in Galilee and the Negev, which will provide 660 jobs; $73.5 million to improve the railway system, providing 700 jobs; $195 million to improve the telephone system, providing 2,300 jobs.

Also $26 million to develop water and sewage systems, $60.5 million to build 1,000 new classrooms, and $10.8 million to build and expand 12 industrial parks.

In addition, $21.5 million has been earmarked to employ 10,000 people in the building and construction industry.

**NEW JOBS FOR IMMIGRANTS**

**The influx of new immigrants to Israel has meant that industries have to do all they can to assist the newcomers to find suitable jobs. Many established companies have hired new immigrants to fill posts that have come about by increased demand at home and abroad. Here, two of the 92 Soviet immigrants hired by the Osem factories pack ketchup bottles into boxes. [IPPA photo]**

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# Emigration reforms said lacking

By
BEN ROSE

**TORONTO —**

There are many negative features to the new Soviet Union emigration law, according to Genya Intrator, a local activist on behalf of Soviet Jewry.

On the basis of a draft of the law which she has seen, Intrator said it has negative aspects relating to secrecy, military service and "poor relatives", three provisions which have kept thousands of Soviet Jews from being able to obtain visas to leave Russia.

Under articles 7 and 12 of the law, scheduled to be implemented in January, 1993, a citizen may still be denied the right to travel abroad or emigrate if he/she possesses state secrets, she said. "Moreover, the law does not clarify what constitutes a state secret, leaving this open to broad interpretation by central authorities or by individual ministries. Article 12 refers to a law on the protection of state secrets which does not exist, and, to our knowledge, has not even been drafted. This non-existent law will apparently define state secrets."

Under article 12, a citizen may be denied the right to leave the U.S.S.R. for no more than five years on secrecy grounds, Intrator said, but this term may be extended indefinitely. "This codifies current objectionable practice, where citizens are arbitrarily refused on secrecy grounds for indeterminate periods of time."

Secrecy denials may be appealed to a commission under the Cabinet of Ministers, who may overturn the denial, uphold or extend it, she said, but the commission does not exist and the draft does not specify who is to comprise this commission or its mandate or authority.

She said article 11 requires citizens eligible for military call-up (from age 16-28) to serve their term of active duty prior to emigrating. However, she added, Soviet citizens are routinely denied permission to emigrate on secrecy grounds after military service because they served in a place considered to be secret. Citizens have no control over where they are sent for military service.

Under article 14, she said, adults are still required to submit affidavits from relatives such as parents and ex-spouses renouncing any financial obligation, the so-called "poor relative" clause. In the absence of signed affidavits, the decision may be appealed but the process of the appeal is not mentioned. Furthermore, there is still no independent legal system in the U.S.S.R. to accommodate such a process.

"The law, as it stands today, by no means brings the U.S.S.R. into compliance with international standards of freedom of movement," Intrator said.

# *U.S. welcomes emigration reforms*

Soviet Jewry advocacy groups are less than enthusiastic about the long-awaited emigration reform bill finally enacted by the Soviet parliament.

They say it does not meet some longstanding concerns about the arbitrariness of Soviet emigration policy.

The Bush administration was more positive about the adoption of the law, but cautioned that it had not yet seen the text of the legislation.

Both the White House and State Department said it was too soon to say whether the legislation meets President Bush's requirements for providing the Soviets with U.S. trade benefits long barred under the Jackson-Vanik Amendment.

The law, which codifies a number of emigration reforms already in place, was adopted 320-37, with 32 abstentions. Conservative hard-liners had blocked passage of the law three times last week.

Also adopted was the necessary implementation legislation. The step-by-step plans for implementing the law will be announced later.

But the law will not go into effect until Jan. 1, 1993, six months later than originally proposed. **(JTA)**

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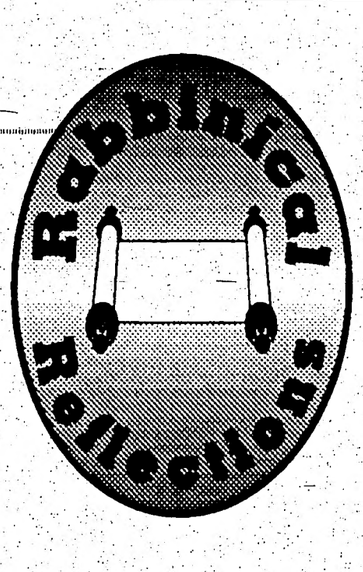


By
RABBI AARON LEVINE

Just over a week has gone by since we all celebrated Shavuot, the "Time of the Giving of our Torah."

It is not my intent to debate here or to attempt to prove the Sinaitic Revelation, the Divinity of the Torah, nor Maimonides' 6th, 7th, 8th, and 9th Principles of our faith. Whatever one's belief or non-belief, whatever brand of Judaism one subscribes to — it would seem to me that the fact that we all keep the Torah in the Holy Ark bears witness to the mutual sense of sacredness and inviolability, of reverence and awe, with which we all hold the Torah.

How totally incomparable it is then, that in effect we treat that very same Torah, for which we outwardly manifest such respect and honor, with total disrespect and irreverence.

I was once intrigued with a true story I read of how a rabbi stopped an impending intermarriage where there was going to be no bona fide conversion. He telephoned the young Jewish man and asked him to meet him at the shul one evening. The sanctuary was dimly lit; only the eerie glow of the Eternal Light dispelled the total darkness. The rabbi led the man to the Holy Ark, opened it, took out a Torah and handed it to the prospective groom.

"Take the Torah," said the rabbi, "and throw it on the ground. Once you've done that, step on it and spit on it."

The incredulous young man thought the rabbi had gone stark *meshuge*. "Rabbi, are you all right? Do you realize what you've just asked me to do?"

"What's wrong?" asked the rabbi. "Why can't you do as I ask?

"But rabbi," he replied, "that's the sacred Torah. How dare I do such a thing?"

"Aren't you doing just that anyway?" retorted the rabbi. "How sacred can the Torah be to you if you totally disregard its teachings and commandments? The Torah explicitly enjoins us to marry only within the Jewish fold. What difference does it make if you physically throw the Torah to the ground, tread and spit on it, or if you do just that by mocking its sacred commandments?"

It's impossible to enumerate the literally tens of mitzvahs that we totally disregard. Even the "Ten Commandments" do not escape this condemnation. How many, or rather sadly, how few of our people earnestly attempt to keep even a semblance of Shabbat, kashrut, tefillen, taharat hamishpacha (laws of family purity and mikveh), daily minyan, Torah study, and teaching Torah to our children?

There's a beautiful song on the "Journey's" tape composed by our own Abie Rotenberg of Toronto. Space does not allow me to transcribe the song; you must listen to it in its entirety, it will surely move and inspire you. Briefly, it describes the lament of a Torah that was once used — read and studied — that was hidden in a cellar to prevent it being found by the Nazis. It was found after the war and shipped to America where it was put on prominent display in a glass case in a museum, but no one actually used it any more.

I sometimes wonder, "Why, in many places (and to a degree, in almost all places), is the Torah not put on display in a glass case, instead of in the Holy Ark?" Yes, after placing the Torah back in the Ark, we all chant the beautiful *eitz chaim hee* (It is a tree of life). Do we really mean what we say? Do we regard it as a tree of life to those who uphold and support it, or do we regard it as a museum relic of the past?

If any single message resounds from Shavuot, it is that only renewed and rededicated, pure and unadulterated Torah study, will justify our Torah being placed in the Holy Ark. This way it truly will be a *morasha kehillat Yaakov*, the sacred possession and inheritance of each and every Jew and Jewess. But the learner must be willing to expend time and energy, in seriousness and sincerity, to study from those who believe in the sacredness of the Torah that they teach, and who live by the laws and commandments which they preach.

*Rabbi Aaron Levine has authored several books on Jewish law and customs, the most recent being The New Rosh Hashanah Anthology.*


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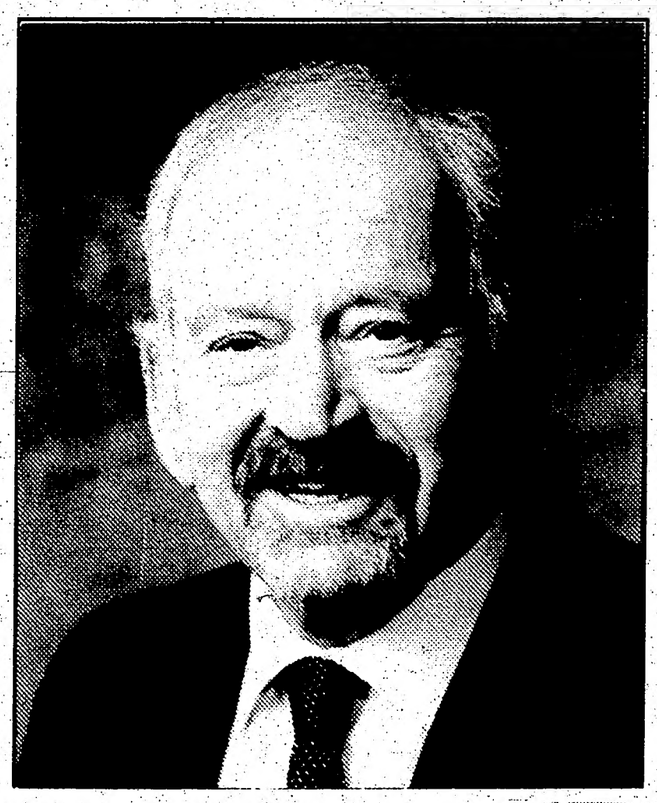

**at the**

**David Kagan Tribute Dinner**

***Monday, June 10***

Cocktails: 6:00 p.m., Dinner following

**Guest Speaker** Dr. Alan Lee Keyes

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*Orthodox fear it would create quotas*

# U.S. civil rights bill opposed

**WASHINGTON (JTA)** The Union of Orthodox Jewish Congregations of America has officially announced its opposition to the civil rights bill proposed by Democrats in Congress, contending it would result in quotas.

In doing so, the Orthodox Union became the second major national Jewish group to oppose the bill, which is backed by most American Jewish organizations.

The only other major national Jewish group to oppose the bill is Agudath Israel of America, which is also Orthodox. The Council of Jewish Organizations in Civil Service and the National Conference of Shomrim Societies have also come out against the bill.

Agudath Israel argues that the bill's provisions on unintentional discrimination would lead employers to impose hiring quotas to avoid expensive lawsuits.

Unlike Agudath Israel and the other groups, the Orthodox Union is a member of the National Jewish Community Relations Advisory Council, whose 12 other member national agencies and 117 local community councils support the bill.

Last year the Orthodox Union indicated concerns about a similar bill, but did not take a public stand against it. That bill was vetoed by President Bush, who said it would result in quotas.

## *Vote expected soon*

The bill was reintroduced in the House of Representatives in January as the first act of the Democratic-controlled 102nd Congress. A vote is expected soon.

At a Capitol Hill news conference recently, NJCRAC and other major Jewish organizations strongly denied that the bill would result in quotas. They said Jewish organizations had worked with the drafters of the legislation specifically to ensure that there would be no quotas.

The Orthodox Union, in a statement issued May 13 stressed its support of every other major civil rights bill in the last 30 years.

It said it would "actively support a civil rights bill that does not compel or have the effect of encouraging, directly or indirectly, the use of racial, religious or gender quotas in hiring or advancement in employment."

But the group said the current bill "includes provisions that might lead many employers to conclude that they should use racial, religious or gender quotas in hiring and promoting employees to avoid expensive litigation with unpredictable potential liabilities."

The statement went on to say that this could happen "even though the hiring standards and practices of these employers are based on appropriate business considerations relating to job performance."

The Orthodox group said its Institute for Public Affairs would work with the other national Jewish organizations, the Leadership Conference for Civil Rights, Congress and the Bush administration to help draft legislation "which we can support."

The civil rights bill seeks to circumvent five 1989 Supreme Court decisions that make it more difficult for people to prove they are victims of job discrimination.

## *Sue for damages*

The bill also would allow persons discriminated against because of their sex, religion or national origin to sue for monetary damages. While victims of racial discrimination currently can seek compensatory and punitive damages, women and religious minorities can only receive back pay and compensatory damages.

However, supporters of the bill have indicated that to avoid another veto by Bush they might be willing to accept limits on the money that could be awarded.

# Organizations and People

## UJA walkathon a go for June 2

By
RON CSILLAG

TORONTO —
Organizers are busy putting the finishing touches to what is being touted as the largest ever annual UJA Walk for Israel.

The 23rd annual walk, to be held this Sunday (June 2) will be a "one-project" affair, with all proceeds raised through sponsorships going to Operation Exodus.

Officials are expecting between 15,000 and 25,000 people to take part in the 16-kilometer trek through North York and Thornhill.

This year's theme is 1991: The Journey Home and the walk's goal is to raise enough money to send two planeloads of Jews from the Soviet Union to Israel, says walk co-chairman David Brown.

"We're stressing two things: sponsorship and that this is a family affair," Brown says. "In the past, children who have walked had sponsors. But often, their parents walked with them without sponsors. This year, we're asking everyone to get a sponsor."

Registration will begin at 7.30 a.m. at the starting point, in Earl Bales Park.

Walkers will proceed east along Sheppard Avenue, north on Yonge Street to Drewry Avenue, west to Hilda Avenue and north to the kosher lunch stop at Beth Avraham Yoseph Synagogue on Clark Avenue.

From there, it's south on Bathurst Street to the finish at the Jewish Community Centre.

### *Community groups man checkpoints*

The walk will feature the participation of some of the most diverse groups the community has to offer.

Manning the eight checkpoints, as well as walking, will be clients of the Reena Foundation, members of the Toronto Jewish Association for the Deaf, the Jewish blind and members of Toronto's Sephardic, Soviet and Ethiopian communities.

A special effort has been made to reach out to the Jewish disabled, Brown says.

Members of synagogue sisterhoods and Jewish boy scouts will also act as volunteers.

The walk's Teen Machine committee has been busy contacting students from Jewish and public high schools for their participation, while the day and supplementary school recruitment committee has been doing the same in the grade schools.

This year's "senior" walker will be 85-year-old Alex Beeder, who took part in the first UJA walkathon in 1969.

Wrapping up the event will be the Walk Festival, to take place from 11 a.m. to 4 p.m. behind the JCC. There will be a petting zoo, arts and crafts and musical artists such as Lawrence Gilman, Sandy Horowitz, the Kiddush Club and "the singing rabbi," Shlomo Carlebach.

For information on how to obtain sponsor books or for more details on the event, call the UJA Walk Hotline at (416) 635-5699.

### A Coat of Many Colours here until Aug. 5

## *Exhibit of Jewish life opens at ROM*

By
SHELDON KIRSHNER

TORONTO —
An exhibition celebrating two centuries of Jewish life in Canada will open at the Royal Ontario Museum on Friday, May 31.

A Coat of Many Colours, which is making its fourth stop in Toronto, will run until Monday, Aug. 5.

It is a joint presentation of the Canadian Friends of Beth Hatefutsoth and the Canadian Museum of Civilization in Hull, Quebec, where it opened in April 1990.

A Coat of Many Colours already has been to the Manitoba Museum of Man and Nature in Winnipeg and the Diefenbaker Centre in Saskatoon.

After Toronto, it will be presented in Vancouver, Edmonton, Montreal, Halifax, New York and finally Tel Aviv.

At a media preview last week, A Coat of many Colours was formally inaugurated by John McNeill, the director of the Royal Ontario Museum; Andrea Bronfman, national co-chair of Canadian Friends of Beth Hatefutsoth; and Sandra Morton Weizman, the guest curator.

Containing more than 300 artifacts, supplemented by continually playing videos of 60 Jewish Canadians, A Coat of Many Colours is designed to showcase the Jewish contribution to Canada and to explain the impact of Canadian society on the Jewish community.

Among the objects on display:

•A 1955 calendar issued by Jack Leve, a Russian immigrant who became a fur trapper and trader in the Sudbury area in the 1920s.

•The medical bag of Dr. Iser Steiman, who practised in Kamsack, Sask., from 1920 to 1930.

•The lectern from Congregation Adath Israel in Sydney, Nova Scotia.

•A Torah scroll from Montreal's Spanish and Portuguese Synagogue, the oldest in Canada (founded in 1768.)

•Land title deeds in the name of Israel Hoffer of Saskatchewan, circa 1907-1910.

•A black-and-white photograph of the interior of a Montreal landmark, Ben's Delicatessen, in the 1940s. (A corned beef sandwich back then was only 15 cents.)

•A photo montage of Canadian boxing champion Sammy Luftspring as he appeared in the 1930s.

•An oil portrait of George Benjamin, the first Jewish member of Parliament, who was elected to Upper Canada's House of Assembly in 1856.

•A glass door from the offices of the Jewish National Fund of Canada.

•The insignia and air gunner's log of Clive Finkelstein of the Royal Canadian Air Force.

•A photograph of a 19th century Jewish family, the Josephs, who lived in Quebec City.

On the overhead video monitors, a viewer can listen to anecdotes as told by Jewish Canadians from all walks of life.

•Artist Linda Frimer of Vancouver recalls her first Passover at a Chinese restaurant in the interior of British Columbia.

•Monty Hall, the gameshow host born in Winnipeg, tells of the numerus clausus that kept him out of medical school.

•Cec Linder of Timmins, Ont., speaks nostalgically of a community that once required three kosher butcher shops.

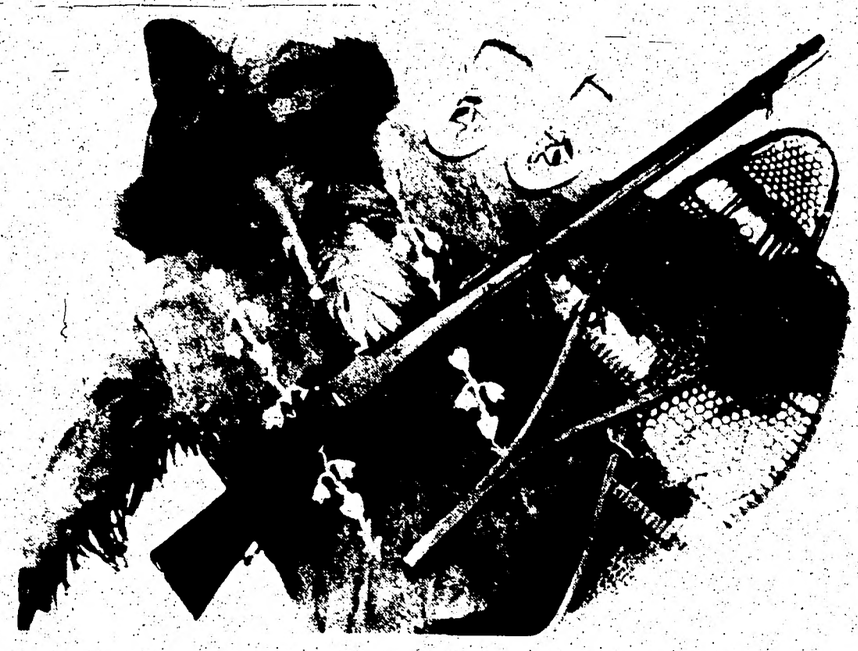
•Barbara Frum of *The Journal* talks about her grandfather, who settled in Niagara Falls.

•Gaby Chetrit describes his kosher Moroccan restaurant in Montreal.

•Judy Feld Carr of Toronto shows off a parka worn by her father, Jack Leve.

* * * *

*A fully-illustrated color catalogue of the exhibition is available. Admission to the Royal Ontario Museum is $6 for adults, $3.25 for seniors and students and $13 for families.*



**Clothing worn by fur trapper and trader Jack Leve in the 1920s.**

## Sexual relations seen as natural

JERUSALEM —
Maimonides, the 12th century philosopher and physician, felt the human need for sexual relations to be as natural as the needs to eat, drink and sleep, according to a Hebrew University of Jerusalem professor speaking at a recent international symposium.

Dr. Zev Harvey, of the department of Jewish thought at the Hebrew University, said Maimonides believe that fulfilling of the sexual urge (within prescribed guidelines) is, like the fulfilment of those other physical needs, a prerequisite for pursuing the knowledge of God, which requires fitness of mind and body.

Harvey was speaking on Maimonides' approach to sex and health at the symposium, under the auspices of the Hebrew University's faculty of medicine.

Harvey said Maimonides believed sex should not be engaged in excessively or purely for pleasure, but in accordance with one's need for it.

This rather cold medico-rationalist approach to sex has left Maimonides open to attack from both romanticists and feminists, the latter accusing him of seeing women only as "sex objects," Harvey said.

But closer examination of Maimonides' writing reveals he specifically counselled that sex should be engaged in by mutual consent of the couple.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*Topic:* ***The Peace Process - Fears and Hopes***

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*Topic:* ***Crisis of Leadership in Israel***
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**Senia Trubashnik**
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**Natasha Tyomkina**
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# Organizations and People

## Owen Sound synagogue an architectural landmark

**OWEN SOUND —**

A number of local dignitaries came out to join nearly the entire Jewish population of Owen Sound at a recent ceremony when Beth Ezekiel Synagogue was designated an architectural landmark under the Ontario Heritage Act.

A plaque was unveiled on the synagogue's outside wall marking the designation of the shul, which has occupied the structure since 1946. The building, constructed in 1903, was originally home to the Calvary Church.

The synagogue is named for Ezekiel Cadesky, a Russian immigrant who settled in this Georgian Bay community in the first decade of this century. His grandson, Mike Rabovsky, is the current treasurer of the shul.

There are about 45 Jews residing in the Owen Sound area which includes the communities of Hepworth, Meaford, Thornbury and Williamsford. Owen Sound's population is estimated at 22,000.

At the ceremony, the plaque marking the designation was unveiled by Moe Wright of the Owen Sound City Council. Also speaking at the event were area MP Gus Mitges (Grey-Simcoe) and MPP Bill Murdoch (Grey-Bruce), and William Garrard of the Owen Sound architectural conservation advisory committee.

Beth Ezekiel president Joyce Herman and Rabbi Meir Uri Gottesman also took part in the ceremony. Representing Canadian Jewish Congress, Ontario region was its community services director, Susan Jackson.

Shul treasurer Rabovsky said Jews are recorded as residing in Owen Sound from the 1890s. A community shul existed in three or four locations before a permanent site was acquired in 1946. During the war years, there were about 85 to 90 Jews living in the area.

Herman explained that one of the reasons for the designation is that the shul is the only synagogue in the area. In recent years, a number of small-town Ontario shuls have had to close down.

"Beth Ezekiel enshrines a period of Ontario Jewish history when pioneering families came from larger urban centres to seek their fortune in smaller communities," said shul spiritual advisor Rabbi Gottesman. "Struggling to overcome their scant numbers, they sought to maintain their traditions. Today, Beth Ezekiel is a bright thread in the ethnic weave of the Owen Sound community."

**Shul president Joyce Herman and treasurer Mike Rabovsky at the reception [Susan Jackson photo]**

**Celebrating the dedication of two new sifrei Torah at B'nai Torah Synagogue are (bottom row from left) Asher Herskovics, Shabsie Adler, Monty Kobrin. (Back row from left) Jack Kahn, Lawrence Cherniak and Rabbi Raphael Marcus.**

## *B'nai Torah gets two new scrolls*

By
CAROLYN BLACKMAN

**TORONTO —**

Hundreds of men, women and children witnessed the joy of Hebrew songs and dances recently as B'nai Torah members carried two new sifrei Torah into their shul.

Both sifrei Torah, written in Israel, were commissioned about two years ago, one through the sponsorship of B'nai Torah members and the other by Asher and Regina Herskovics.

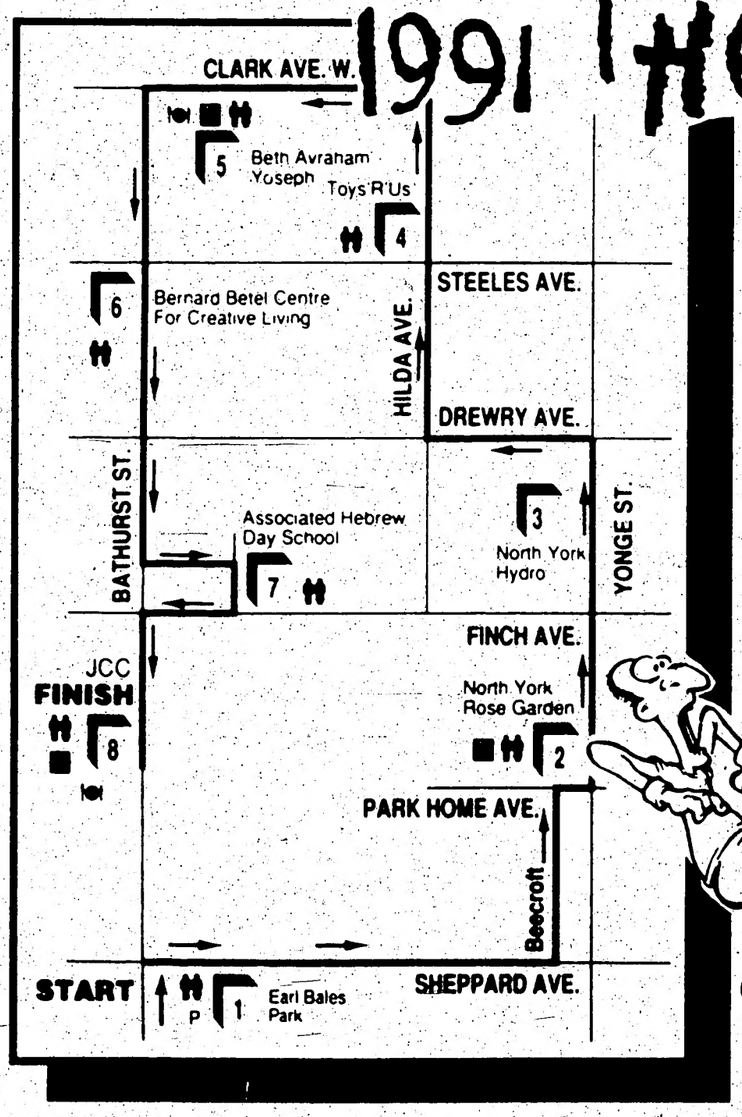
At a service following the joyous parade into the shul, thanks was given to donors and to spiritual leader Rabbi Raphael Marcus "for his constant support, guidance and Halachic advice" in bringing these sifrei Torah into the shul.

Shul president Shabsie Adler said that bringing new sifrei Torah into a synagogue is always a great day for shul members. "By bringing in new sifrei Torah we are sanctifying the name of G-d."

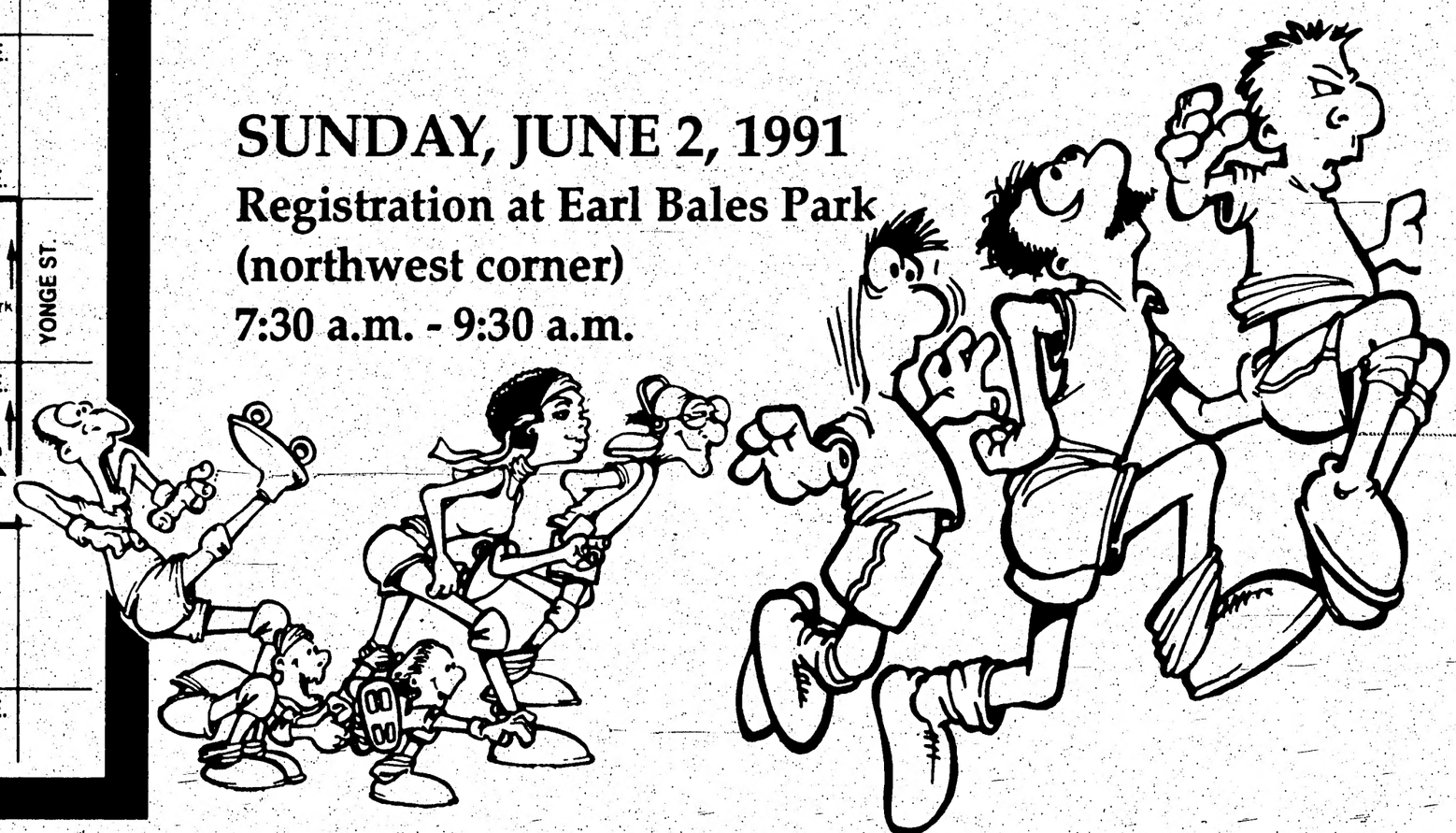
He added that it is a mitzvah for "any individual who sponsors, and commissions a sefer Torah to be written."

The two sifrei Torah will be for general use on Shabbat, Yom tovim and weekdays.


# STEP INTO UJA's WALK FOR ISRAEL... 1991 The Journey Home




**SUNDAY, JUNE 2, 1991**
**Registration at Earl Bales Park**
**(northwest corner)**
**7:30 a.m. - 9:30 a.m.**



*In direct support of transportation of Soviet Jews to Israel*

*Many were used for teaching purposes*

# Canadian professor explores Nazi medical research

By MOURA WOLPERT

HAMILTON — The legacy of German medical research during the Nazi era "just goes on and on and on... There are a lot of ghosts over there," an associate professor of family medicine at McMaster University told a Sunday morning breakfast club meeting at Temple Anshe Sholom.

Dr. William Seidelman was reporting on a recent trip to Germany to examine at first hand the results of and controversy resulting from revelations that pathological and anatomical specimens derived from victims of Nazi medical research and experiments were still being used for teaching and research purposes as late as 1988-89.

He made the trip at the invitation of the German government, which followed a call by Seidelman and Professor Arthur Caplan of the University of Minnesota for "an international commemoration on the occasion of the planned burial of the specimens."

Caplan and Seidelman had suggested that "since Germany is the birthplace of modern medicine, these specimens had a significance which extended beyond the borders of that country.

"We stated," continued Seidelman, "that the specimens provided medical science with an opportunity to recognize the profession's capacity to commit evil and the burial would provide an occasion for all the health professions to reaffirm their responsibility to human life."

Their proposal that medical students and professors from throughout Germany attend the burial and that there should be "a symposium on the subject of medicine during the Hitler period and the ethical challenges arising from that tragic experience" was "not well received" by the German authorities.

Indeed, the institutions concerned "appeared to be rather distressed by the proposal and one of them secretly buried the specimens and hurriedly held a commemoration on two weeks notice last May," said Seidelman, who had meanwhile sent a letter to Chancellor Helmut Kohl and had communicated with the German foreign office through the consul-general to Toronto, Dr. Henning von Hassell.

Seidelman accepted the German government's subsequent invitation to visit that country only after being assured that "there were no conditions involved and that I would set my own itinerary."

He described his trip as "visiting Hippocrates in Hell" emphasizing that it was "not a story about Germans or Jews" but "an account of doctors and patients."

Seidelman, who has carried out extensive research into German medicine under the Nazi regime, illustrated his account with a chilling series of slides, beginning with German scientific publications of the 1930s, "which emphasize the point that the devaluation of human life and the concept of degeneration became a scientifically and professionally acceptable concept" because of concern within German medical circles "of the contamination of the German race with the blood of so called undesirables."

He stressed that this concept was developed by the medical profession "almost independently" of the Nazi party, which adopted "already existing concepts within leading medical circles of the day."

The German medical profession, he said, "was not bludgeoned" by the Nazis but became "willing participants within the whole Nazi ideology and Nazi programs."

His slides presented graphic evidence of "the perversion of the most sophisticated medical scientific community in the world . . . which devalued human life and abetted the destruction of millions."

Yet German researchers are still being revered in many circles, their experiments continue to be cited and the Nazi legacy, said Seidelman, has become "our professional legacy."

Following press reports in late 1988 concerning the origins of specimens used for teaching at the University of Tubingen Institute of Anatomy, the government of Israel delivered a formal enquiry to the German embassy in Israel.

Subsequent investigations led to the removal of suspect specimens from a number of institutes, including the universities of Heidelberg, Frankfurt and Tubingen.

But only one university is making an attempt to learn from the past. The University of Tubingen has established an institute of medical ethics and is introducing medical ethics into the regular curriculum of its medical school.

The Tubingen specimens were buried in Section X of the main cemetery, the burial ground, since 1849, of remains from the Institute of Anatomy.

On July 8, 1990, Seidelman reported, a commemorative ceremony was attended by faculty, students and the judiciary and in a "profound and important address," emeritus professor of brain research, Jurgen Peiffer, spoke of "events . . . which we have been tempted to suppress through collective denials of guilt" and "the dangerous possibility" of burying "our bad consciences together with these tissue remains, thereby avoiding the necessity of remembering the past at least once every semester, together with our students."

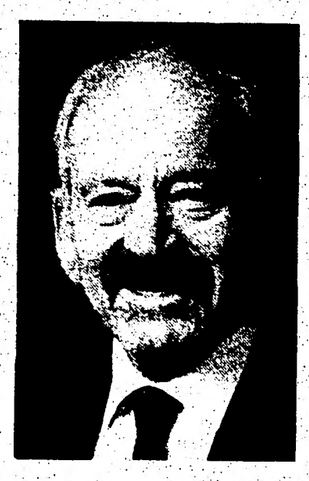
Several days after the ceremony, concluded Seidelman, "burial ground X was desecrated and the temporary commemorative plaque destroyed."

# *David Kagan to be honored by Canadian Friends of JCT*

TORONTO — David Kagan will be the honoree at the upcoming tribute dinner sponsored by the Canadian Friends of the Jerusalem College of Technology (JCT). The gala will be held at the Centennial Ballroom of the Inn on the Park on June 10.

Henry Zieleniec is chairman of the dinner. Kurt Rothschild and Jerry Klasner are tribute co-chairmen.

At the tribute, Kagan will be presented with the Louis L. Lockshin Award for communal service. The award is named in memory of one of the founding benefactors of the JCT — a polytechnical university, which was established in 1969. This unique institution offers a combined program of technological and Judaic studies.



**David Kagan**

Born in a small town in Czarist Russia on Dec. 13, 1913, Kagan emigrated to Canada with his family in 1922.

Studying to be an electrician at Central Technical School, he became the first Jewish member of the electrician's Union.

Through hard work and perseverance, Kagan went on to found State Electric, which has become one of Canada's largest contracting firms.

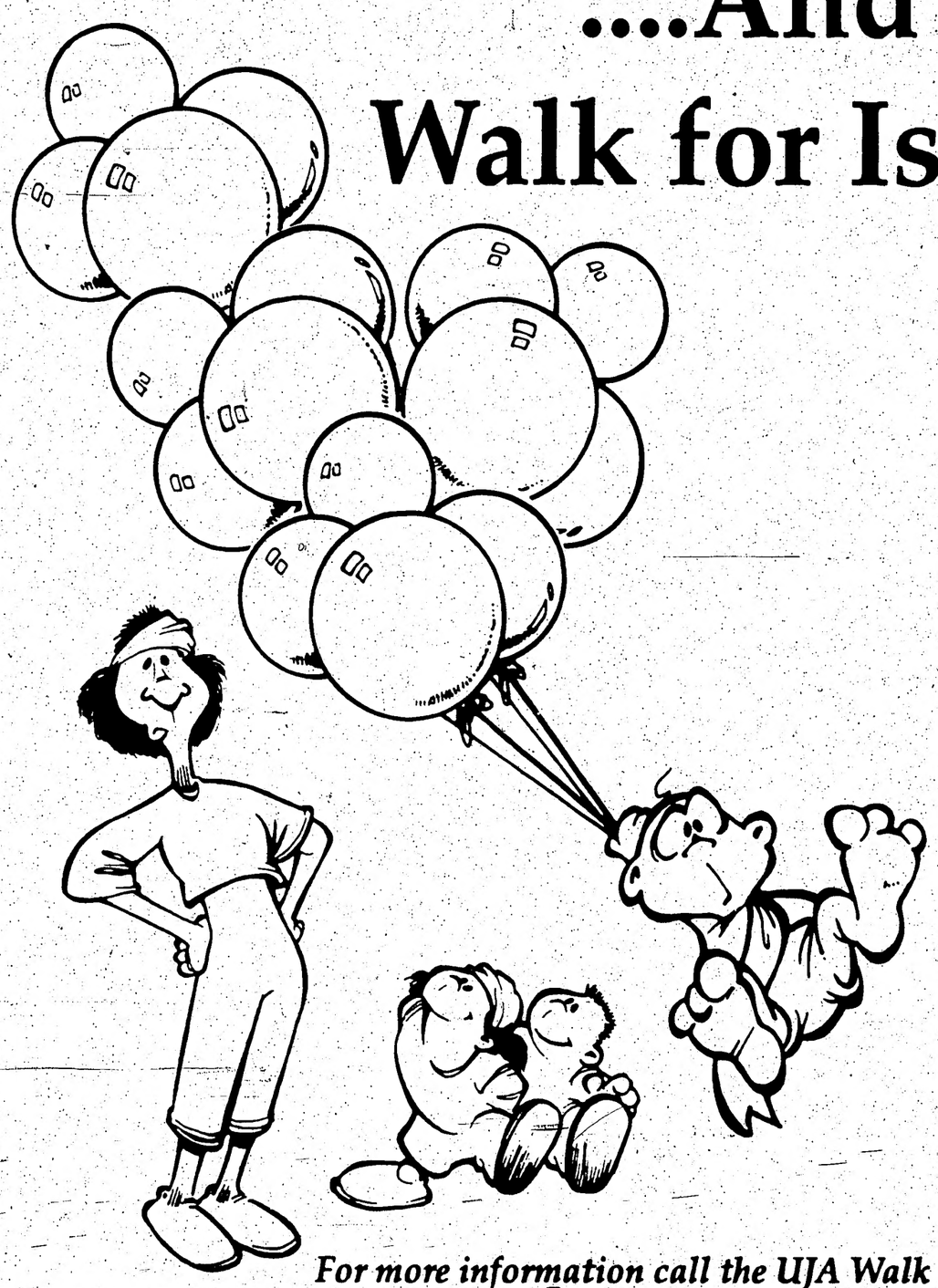
The family recently established the David Kagan and Sons Perpetual Scholarship Fund which will aid in the support of students at the Jerusalem College of Technology.

The guest speaker at the tribute will be Dr. Alan Keyes. The Harvard University-educated diplomat served as the United States ambassador to the United Nations Economic and Social Council from 1983 to 1985. He then became the assistant secretary of state for international organization affairs, a post he held until 1987.

Keyes will offer a career diplomat's perspective on the current Middle East peace negotiations.

For further information contact the Canadian Friends of the Jerusalem College of Technology at (415) 787-7565.


# ....And the UJA Walk for Israel Festival



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• • •

and pony rides, a petting zoo, arts and crafts, dunk tank, carnival games, delicious kosher food and more!

## 11:00 a.m. - 4:00 p.m.

**at the Jewish Community Centre, North 'Y' Branch**

**UJA Walk Sponsor Books are available at the following locations:**

**Food City** - 441 Clark Avenue West, Thornhill
**Negev Bookstore** - 3509 Bathurst Street, Toronto
**Marky's** - 280 Wilson Avenue, Toronto
**Lox Stock and Bagel** - 870 Eglinton Avenue, Toronto
**Walk for Israel Headquarters** - UJA 4600 Bathurst Street, 5th floor, Willowdale
**Jewish Community Centres:**
*North 'Y' Branch*, 4588 Bathurst St., North York
*North East / Valley Branch*, 7015 Leslie St, Thornhill
*Bloor 'Y' Branch*, 750 Spadina Avenue, Toronto

*For more information call the UJA Walk Hotline at 631-5699 or TTY 635-2883 ext 220*

UNITED JEWISH APPEAL/OPERATION EXODUS

# Organizations and People

# What's New

By
MIRIAM HERMAN

## DEADLINE REMINDER

**The deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, May 30, is deadline for the June 13 issue, and Thursday, June 6, is deadline for June 20 issue.**

**I am at my desk on Thursdays only to receive your calls and sort my mail. The phone number is 422-2331.**

## Saturday, June 1

**BBYO ROOFTOP DANCE**

The Toronto Council of B'nai Brith Youth Organization is holding a Rooftop Dance on Saturday, June 1, from 9:40 p.m. to 12:30 a.m. at the Jewish Community Centre Bloor Y, 750 Spadina Ave. (at Bloor). Refreshments will be served.

The charge is $5 members, $7 non-members. In case of rain, the dance will be held indoors. For more information, call BBYO at 635-9411.

## Sunday, June 2

**HOLOCAUST MEMORIAL DEDICATION**

Thousands of Canadians from all walks of life and backgrounds will gather at Earl Bales Park on Sunday, June 2, at 2 p.m. for the dedication of a monument in memory of the six million victims of the Nazis, the Jewish resistance fighters and soldiers, and the righteous among nations.

The bronze 12-metre high (40 feet) Canadian Holocaust Martyrs and Heroes Memorial, sculpted by Toronto artist **Ernest Rabb**, himself a survivor of the Holocaust, was cast in England and recently erected in Earl Bales Park.

The Memorial is sponsored by the Canadian Society for Yad Vashem.

**JEWISH ASTROLOGY**

A special seminar, The Knowledge of Jewish Astrology, is being presented by the Kabbalah Centre on Sunday, June 2, from 11 a.m. to 5 p.m. at the centre, 678 Sheppard Ave. W. (two blocks west of Bathurst). The dean of the Kabbalah Centre is **Rabbi Philip Berg**.

Call 631-9395 now for registration as seating is limited. Babysitting will be provided.

**BREAKFAST MEETING**

Congregation Habonim's Breakfast Club invites you to hear **Nick Emhecht**, science fiction writer and humorist, who will lecture on Let's Talk About Humor Seriously.

The date is Sunday, June 2, at 10 a.m. at Beth Habonim, 5 Glen Park Ave. (Bathurst and Glencairn). The cost of breakfast and lecture is $5 per person.

**BAZAAR AND FUN AUCTION**

On Sunday, June 2, the Golan Group is holding its annual bazaar from 2-5 p.m. and auction starting at 7 p.m. at Congregation Beth Radom, 18 Reiner Rd. (six blocks south of Sheppard, west of Bathurst).

Bazaar merchandise consists of adult and children's clothing, books, giftware, toys and cosmetics. Auction items consist of house and office furniture, small appliances, lamps, paintings and jewelry. All merchandise is brand new.

Admission is $2. All funds raised at this event will go directly to the Ben Yehuda School.

**ONTARIO LUPUS ASSOCIATION**

Come see old friends and meet new ones at the Toronto general meeting of the Ontario Lupus Association on Sunday, June 2, at 1:30 p.m. The guest speaker is **Dr. Barbara Walz-Leblanc**, first recipient of the Geoff Carr Lupus Fellowship.

The meeting takes place at George Brown College, Casa Loma campus (Davenport and Kendall). It is open to the public and admission is free.

For more information, contact **Violet** at 967-1414.

**CURATOR'S LECTURE**

A Coat of Many Colors: The Making of an Exhibition is the topic of a lecture by curator **Sandra Morton-Weizman**, who will discuss her experiences in assembling the special exhibition on Sunday, June 2, at 2 p.m. in the Royal Ontario Museum Theatre.

Tickets are $10 general public, $8 ROM members. Call 586-5797.

## Monday, June 3

**WHAT KEEPS THE JEW ALIVE?**

The first annual Dr. Dorothy H. Sone Memorial Lecture on Monday, June 3, presents noted author, columnist and teacher **Rabbi Sidney Greenberg** of Philadelphia who will speak on What Keeps the Jew Alive? Dr. Greenberg has authored and edited more than 20 volumes designed to help people live more fully and creatively.

The lecture takes place at 8 p.m. at Adath Israel Synagogue, 37 Southbourne Ave. A question period will be followed by refreshments. Admission is free and the Jewish community is invited to attend.

**LECTURE ON SHOLEM ALEICHEM**

To mark the 75th anniversary of the death of **Sholem Aleichem**, Canadian Friends of the Hebrew University, the Committee for Yiddish, Toronto Jewish Congress, and Friends of Yiddish are sponsoring a lecture on Monday, June 3, at 8 p.m.

Guest speaker will be **Prof. Herbert Paper**, professor of linguistics and near eastern languages, Hebrew Union College, Cincinnati. His topic is Sholem Aleichem as a Social Critic.

The lecture will be held in the conference centre of the Lipa Green Building, 4600 Bathurst St. A reception will follow. Admission is free and everyone is welcome.

**BASICS SEMINAR**

BASICS, an innovative series of individual seminars sponsored by Aish HaTorah, is geared to students and professionals 20 to 40 years of age.

The session on Monday, June 3, will focus on Criticism: Learning to Love It with special guest lecturer **Boruch Rabinowitz**, executive director, Aish HaTorah.

The time is 7 p.m. at Aish HaTorah, 296A Wilson Ave. The phone number is 636-7530.

**MONDAY MAGIC**

Come out, listen to interesting speakers, share coffee and experiences with other mothers of young children. Monday MAGIC (Mothers Against Going Incredibly Crazy) meets on Monday mornings from 9:30-11:30 at Beth Tzedec Synagogue, 1700 Bathurst St. Babysitting is available.

For information, call **Sharon** at 783-7726.

**MANAGING ANGER**

Managing Anger, a workshop for adults who care for or are concerned about a senior citizen, is set for Monday, June 3. Learn how to manage your anger so that it does not interfere with the relationship you have with a senior citizen.

The workshop takes place from 7:15-9:30 p.m. at the Family Service Association of Metropolitan Toronto, 22 Wellesley St. E. This is free of charge. Please register by calling 922-3126.

**ISSUES IN AGING**

Toronto ORT is holding a community forum on Monday, June 3, at 7:30 p.m. at Beth Sholom Synagogue, 1445 Eglinton Ave. W. The topic is Issues in Aging: Our Parents, Ourselves.

Karen Rubin

Panelists are **Margaret Reid**, chairman, Toronto Mayor's Committee on Aging, who will be the moderator; **Michael Scheinert**, executive director, Senior Care; **Dr. Cope Schwenger**, professor emeritus, University of Toronto Centre for Studies on Aging, and **Judith Wahl**, executive director, Advocacy Centre for Elderly. Karen Rubin is chairman of the event.

General admission is $10, senior citizens $5. The synagogue is wheelchair accessible. For more information, call the Toronto ORT office at 787-0297.

## Tuesday, June 4

**CHABAD LECTURE SERIES**

Chabad Adult Institute is presenting a series of provocative lectures entitled Insights Into Contemporary Jewish Issues with **Rabbi J. Immanuel Schochet**, renowned scholar, author and lecturer, rabbi of Kielcer Congregation, and professor of philosophy, Humber College. The lectures are held on Tuesdays at 8:30 p.m. at the Chabad Lubavitch Centre, 770 Chabad Gate, Thornhill.

On June 4 the topic will be Jezebel Revisited: Reforming Judaism in Women's Image. This will be followed on June 11 with Will the Real Moshiach Please Stand Up and on June 18 with Miracles.

Admission is $4 per lecture. Refreshments will be served. For more information, call 731-7000.

**SHOLEM ALEICHEM'S YAHRZEIT**

On Tuesday, June 4, the New Fraternal Jewish Association is presenting an evening to commemorate the 75th anniversary of **Sholem Aleichem's** yahrzeit featuring dramatic readings from his works.

The time is 8 p.m. at the NFJA Centre, 120 Overbrook Pl., Suite 107. The public is cordially invited. There is no admission charge.

**LECTURE & DISCUSSION GROUP**

A Tuesday morning enrichment lecture and discussion group meets at Holy Blossom Temple, 1950 Bathurst St., in the board room from 9:45-11:30 a.m. weekly through June.

The June 4 session will deal with Feminization of Liturgy with **Rabbi Nancy Wechsler** of Kol Ami Reform Congregation.

Excellent babysitting is available from 9:30 a.m. For information, call **Rhonda** at 663-3812.

**BB LODGE LA FRATERNITE**

B'nai Brith Lodge La Fraternite's monthly meeting is scheduled for Tuesday, June 4, at 8 p.m. at 15 Hove St. The topic, presented in French, is In Canada Who Is a Refugee?

For information, call 255-6086.

**MANIC-DEPRESSIVE ASSOCIATION**

The Manic-Depressive Association of Metropolitan Toronto is holding its annual general and information meeting on Tuesday, June 4, when **Bonnie Pape**, program director, Canadian Mental Health Association, will speak on Building a Framework for Support.

The time is 7:30 p.m. at First Unitarian Church, 175 St. Clair Ave. W. Everyone is welcome. For information about support groups, call the association office at 486-8046.

**LIVING WITH CANCER**

The Living with Cancer program gives cancer patients and their families and friends emotional, social and practical support and guidance through group discussions facilitated by trained volunteers.

Meetings are held from 7:30-9 p.m. on the first and third Tuesday of each month in an informal setting at the Willowdale Unit, 4th floor offices, 6075 Yonge St. (four blocks north of Finch). The next meeting is on June 4.

For information, call 226-0646.

## Wednesday, June 5

**MOM'S MORNING OUT**

Mom's Morning Out is a group that meets on Wednesday mornings from 9:30-11 at Shaareh Haim Synagogue House, 9711 Bayview Ave. On June 5, a representative from the Public Health Department will discuss Healthy Eating and Snacks for Your Children.

Babysitting is provided. RSVP to **Joni Rchardson** at 764-9243 or **Jo-Anne Ross Freeman** at 886-2153.

**AIDS SUPPORT GROUP**

Holy Blossom Temple's AIDS committee has organized ongoing support groups for HIV positive Jewish men, Jewish women and those who are close to them.

The next meeting for Jewish men will be held on Wednesday, June 5, at 8 p.m. at the 519 Church St. Community Centre. This group will continue to meet every other Wednesday.

For further information on all groups, call **Hyla** at 698-4931. All calls are confidential.

**GET-TO-KNOW-US EVENING**

On Wednesday, June 5, from 7:30-9:30 p.m. the Association for the Neurologically Disabled (AND) is holding a Get-To-Know-Us Evening at the AND Centre, 59 Clement Rd. in Etobicoke.

AND provides individually designed in-the-home rehabilitation programs for neurologically disabled children and adults.

The Get-To-Know-Us is an evening of information provided by a short video and by AND families discussing how the program works and what results they have seen. After coffee, the speakers will be available for questions.

For information, call the AND Centre at 244-1992.

## Thursday, June 6

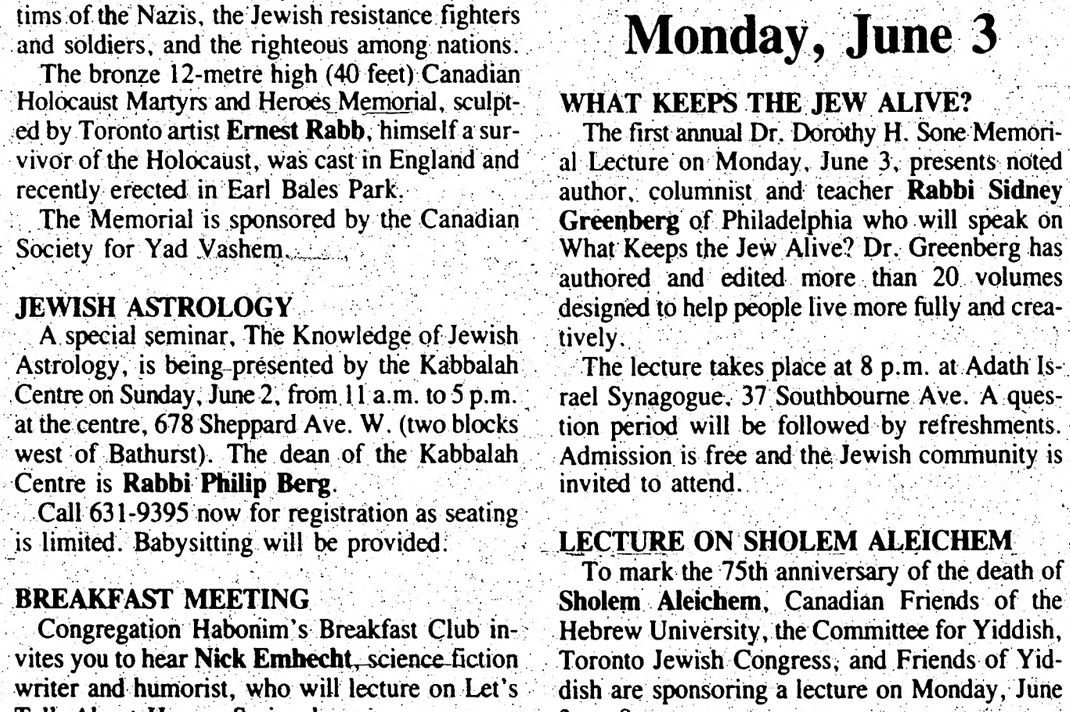
**RUSSIAN JEWISH MUSICIANS**

On Thursday, June 6, at 8 p.m., the Joseph and Faye Firestone Concert at Beth Tzedec Congregation, 1700 Bathurst St., presents The Mu-

[Cont'd. on page 23]

## *YEAR ONE*

**Several hundred people celebrated Shaareh Haim Synagogue's first year in the new building at the corner of Bayview and Weldrick Road. Catering, florists, video, photography, invitation, calligraphy, make-up, bridal head wear, balloon, wine and music specialists showed how versatile the huge social hall looks when "dressed up" for a special occasion. Shown above, Rabbi Lawrence Troster (left) and synagogue president Dr. Sheldon Rotman light the candle on the enormous birthday cake. [Arnold Machtinger photo]**



## *INDEPENDENCE DAY*

**Recently 150 Associated Hebrew School students from the Neptune Branch celebrated Israel's Independence Day by entertaining at Baycrest Centre. The program consisted of songs, dances and storytelling. Pictured is the choir (from left standing) Shneur Bielak, Carmela Serebryany, Irit Nilevsky Shamash, principal Rosalie Sniderman, Hershel Recht and Gavi Givon. Seated are Mali Dvir (left) and Ilan Scolnik.**

# Organizations and People

## What's New

[Cont'd. from page 22]

sical Artistry of the Russian Jews featuring some of the richest talent ever to be produced in the Soviet Union, each performer with an outstanding background.

Composer **Yefim Adler**, whose works have been performed and acclaimed in Russia and abroad, has written a piece to be premiered at this concert. Cellist **Grigory Goldberg**, is a founding member of the award-winning Chamber Arts Quartet. Soprano **Vera Kaushansky** was a soloist with the Russian State Academic Capella. Baritone **Leonid Karpinsky** graduated as an opera and concert singer from the famous Tchaikovsky Academy of Music. **Senia Tubashnik** was principal oboe of the Moscow Philharmonic Orchestra, and pianist **Natasha Tyomkina** attained the coveted post graduate diploma of aspirantura at the Moscow Conservatory.

Admission is free. For further information, contact **Barbara Kelman**, concert chairman, or **Cantor Paul Kowarsky** at 781-3511.

### PREMIERE OF CITY SLICKERS

Canadian Friends of Israel Cancer Association presents the premiere of *City Slickers* starring **Billy Crystal** on Thursday, June 6, at 8 p.m. at the York Theatre. The funds will be used to furnish a playroom for children undergoing cancer treatment.

For tickets and information, call **Ruth** at 789-1010 or **Toby** at 447-3085.

### LIBRARY FILMS

Forest Hill Library, 700 Eglinton Ave. W., features films on Thursday afternoons at 1:30. Admission is free and refreshments are served.

Two films will be screened on June 6 — *Among the Wild Chimpanzees* (1984) and *Canada Today* (1987).

## And What Else Is New...

### THE LAWS OF MEZUZAH

**Rabbi Baruch Simon** of the Gruss Kollel Elyon of Yeshiva University's Rabbi Isaac Elchanan Theological Seminary will deliver a shiur on the Halakhot of Mezuzah.

Co-sponsored by B'nai Torah Congregation and Kehillat Shaarei Torah, the shiur may be heard Shabbat morning, June 8, at B'nai Torah, 465 Patricia Ave., or Sunday morning, June 9, at 9:45 at Shaarei Torah, 2640 Bayview Ave.

For more information, contact Canadian Friends of Yeshiva University at 785-5011.

### ORT GOVERNORS' CIRCLE BRUNCH

Ontario Men's ORT announces that the first annual Governors' Circle Brunch will take place Sunday, June 9, at 11 a.m. at the Inn on the Park, Trillium Room.

Guest speaker will be **Bernard Gross**, national president of Canadian ORT and vice-president of the World ORT Union. Also, present as guests of honor will be some ORT graduates. A video on the Work of ORT will also be shown.

For more information, call 661-3136.

### AUDITION FOR ACTORS

Mosaic Theatre Productions will be auditioning actors and actresses for its fall production of *I Never Saw Another Butterfly*, a 50th anniversary Holocaust commemorative.

Auditions will be held on Sunday, June 9, at 10 a.m. for adults and at noon for children and teens, ages 7-16.

Butterfly will be produced in October or November 1991 during Holocaust Information Week. Four shows will be made available to the public and four shows will be presented for school audiences only.

If you or your children are talented and interested in working with an exciting Jewish theatre group with an excellent reputation, come to Beth Sholom Synagogue, 1445 Eglinton Ave. W. on June 9. Stage hands are needed as well! Contact **Rivka Schechter** for more information at 658-2988.

### SHABBAT STUDY LUNCHEON

Beth Tzedec Study Luncheon is being held on June 8 at noon following services. **Prof. Samuel Segev**, prominent Israeli journalist, editor and prize-winning author will speak on the Crisis of Leadership in Israel.

Reservations (paid) should be made no later than June 4. Unpaid reservations cannot be accommodated. Phone the synagogue office at 781-3511.

### TOUCH HEALING RETREAT

Touch Healing Retreat, a unique weekend workshop with nurse **Frances Eddlestone**, sponsored by the Canadian Natural Hygiene Society, is being held June 29-July 1 at the Westwind Resort, Buckhorn Lake, Ont.

The workshop will include total person facilitation, touch healing and reiki, vegetarian meals, sport activities, art galleries.

Registration is $200 ($185 seniors and students) before June 1 and $225 ($200 seniors and students) after June 1. A $50 non-refundable deposit is required.

For more information, call 781-0358.

### SUMMER STAGE FOR TEENS

The Leah Posluns Theatre is offering a brand new program, Summer Stage for Teens, running July 2-26, Monday to Friday, 10 a.m. to 4:30 p.m. The course will be taught by the very best theatre professionals.

For a month of acting, creativity, performance and fun, call **Rose** or **Linda** at 636-1880, ext. 298 or 287.

### TEL-AIDE PHONE VOLUNTEERS

Interested men and women who have some free time, and who feel they can be sensitive, non-judgemental listeners on the phone, are invited to apply to be a volunteer for Tel-Aide: the Jewish Distress Line. The minimum commitment after training is six months. Call 636-9610 for an application form. Background or training is not especially important.

Tel-Aide is seeking additional applicants to train as phone volunteers. Especially needed are individuals for Sunday, and late afternoon and evening weekly shifts. Retired individuals, business people, singles, professionals, university and college students are encouraged to apply. Minimum age is 18.

Tel-Aide: the Jewish Distress Line is a service of Toronto Jewish Congress/ United Jewish Appeal.

### BREAST SCREENING PROGRAM

This is an important message for women age 50 and older.

Finding breast cancer early could save your life. You owe it to yourself. Call for a breast screening program — North York Women's Screening Centre at 512-0601 or Scarborough Women's Screening Centre at 298-2626. It's free!

### TORONTO BOYS CHOIR

The Toronto Boys Choir will be auditioning boys, ages 9-12 on Sunday, June 2, and Sunday, June 9. The Choir looks forward to a wonderful second year! Be a part of this excitement.

Auditions are by appointment only. For more information and to schedule your appointment, call 785-1458.

### SUMMER HEBREW ULPAN

Israel is more fun in Hebrew! Learn to speak Hebrew in 10 easy lessons taught by dynamic and experienced **Yael Lev**.

If you are planning a visit to Israel, this unique course will be especially valuable preparation for your trip. The pre-requisite is the ability to read basic Hebrew.

Classes will be held at Shaarei Shomayim Synagogue, 470 Glencairn Ave. The ulpan will be offered once or twice a week, starting the week of June 3 at 8 p.m.

For registration and information, call Yael Lev at 225-6151.

### KOL YISROEL CONGREGATION

Kol Yisroel Congregation announces Shabbat services every Saturday morning at 9:30 with kiddush following at the Borochov Cultural Centre, 272 Codsell Ave. Services are conducted under the very capable Baal Tefillah **Mark Binder**.

Facilities are available for bar and bat mitzvahs. For details, call 630-9444.

### JF & CS GROUPS

Jewish Family & Child Service is offering the following groups — Parenting for the '90s (a summer series), Mid-Life Separation and Divorce, Losing a Parent as an Adult, Social Skills: Effective Communication, and You and Your Aging Parent.

Call **Pat Lieberman** at 638-7800 for registration and information.

### TINY TOTS SUMMER DAY CAMP

Rockford Junior Tiny Tots summer day camp, for children two years and 10 months to four years of age, will run July 2-Aug. 2, Monday to Friday, 9:15-11:45 a.m. The camp is under the auspices of North York Parks and Recreation.

The cost is $175. Registration is now being accepted. Call 663-0960.

### COMMUNITY ACTION AWARDS

The Office for Disability Issues is now accepting nominations for the 1991 Community Action Awards honoring the achievements of men and women who have done much to improve the quality of life of Ontarians with disabilities. Twelve people, at least six of whom have disabilities, will be chosen as award recipients from nominations collected from across Ontario.

Nominations must be received by Friday, June 7. Nomination forms are available from the Ontario Office for Disability Issues, 2nd floor, 700 Bay St., Toronto, M5G 1Z6 or by calling 326-0111 (Voice/TDD) in Toronto or toll-free 1-800-387-4456 (Voice/TDD).

### ART THERAPY VOLUNTEERS

The Toronto Art Therapy Institute, established in 1968 by **Dr. Martin Fischer**, has worked with many different groups who have special emotional and physical needs — children who have been emotionally and physically and sexually abused, adults with chronic psychiatric problems and such.

The institute has been manned by dedicated volunteers and desperately needs volunteers who would enjoy working in a congenial office free from stress. Call 924-6221.

## for seniors

**Beth Tzedec Friendship Club Plus 50** is holding its last musicalle luncheon until the fall on Tuesday, June 4, at 12:30 p.m. with singer **Beth Ann Cole**, accompanied by pianist **Ruth Morawetz**. The charge is $7.50. Reserve early by calling 781-3511.

**Canadian Israeli Club Aluma**, for Israelis and Hebrew-speaking persons 55 and over, meets every Wednesday evening from 7:30-9:30 at the Wagman Centre, 55 Ameer Ave. On June 5, the movie *Amadeus* will be shown. For information, contact **Avner Meiri** at 663-1443 or **Oved Azuri** at 631-9794 or **Gitit Gilran** at the Wagman Centre at 789-5131, ext. 2271.

The next luncheon meeting of the **LZA Senior Citizens Club** will take place Wednesday, June 12, in the form of a Father's Day celebration, at 11:30 a.m. at the Borochov Cultural Centre, 272 Codsell Ave...Ongoing activities continue plus various trips are planned — the Raleigh Hotel in the Catskills, July 21 or 23 (a few seats available); a deluxe day cruise through the Welland Locks and a visit to a winery, Wednesday, Aug. 28; and a day trip to Stratford Festival to see *Carousel*, Oct. 30. For details, call 630-9444.

On Tuesday, June 25, the **Lunch and Learn in Retirement Group** is going to the Royal Ontario Museum to see the exhibit, *A Coat of Many Colors*. The cost is $6.50 which includes earphone description of the exhibit and tea in the Members' Lounge. Space must be reserved by June 10. Call **Tera** at 789-3291.

**Earl Bales Seniors' Club's** upcoming special events include a bus run to Kitchener, Wednesday, June 19 ($16 per person); Father's Day dinner and dance for members only, Sunday, June 23 ($15 per person); and a Catskills trip to the Pines Hotel, July 7-14 ($775 Canadian for eight days, $575 for six days)...Ongoing activities continue plus bingo on Tuesdays from 1-3 p.m. For information on trips and programs, call 636-7856, Monday to Thursday.

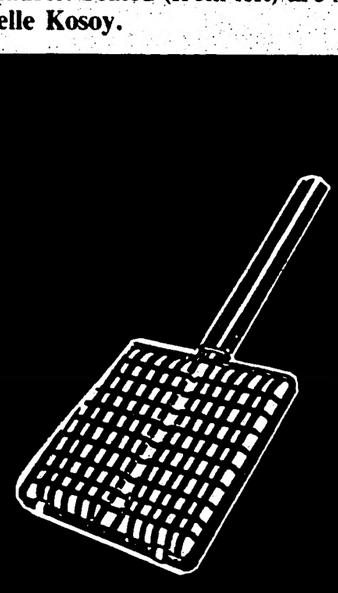
**Shaarei Shomayim Friendship Club**, 470 Glencairn Ave., reports that a fabulous Israeli trip is scheduled for three weeks, Nov. 13-Dec. 4. Also, a super trip to the Homowack Hotel in the Catskills is arranged for July 10-18...On Monday, June 3, a medical lecture by **Bob Pritchard** will deal with Abuse and Use of Medicine. On Monday, June 17, also at 1 p.m., there will be a video presentation of the Boston Conservatory Klezmer. Ongoing activities continue. For information on programs and trips, contact **Lena** at 785-5773 or **Ruth** at 224-5923...Remember the Golden Book to mark special occasions. Your donations go to Lanaido Hospital and Orphanage in Israel. Call **Dorothy Bloomfield** at 787-1526.

**Young at Heart Seniors** is holding a meeting on Monday, June 17, from 1-3 p.m. in the Tessler Hall, Beth Emeth Bais Yehuda Synagogue, 100 Elder St...The trip to the Catskills at the

[Cont'd. on page 24]

## *BAYCREST GALA*

**Baycrest's Women's Auxiliary just mailed out 4500 invitations to this year's Baycrest Gala taking place Tuesday, June 25. The theme is A Return to our Roots Celebration with featured entertainer Alan King. Shown above (standing, from left) are Phyllis Flatt, WA president elect; Maralyne Wolinsky, Gala chairman; committe members Alma Waldman and Nancy Laurie. Seated (from left) are Adrienne Levinter (back to camera), Eleanor Miller and Estelle Kosoy.**

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# Organizations and People

## What's New

[Cont'd. from page 23]

### *UIA AWARD*

**Dr. Bernie Blackstein (standing right), co-chairman of UIA's Operation Exodus campaign in Niagara Falls, receives a special Operation Exodus Award from UIA's Eli Rubenstein at a recent function held at B'nai Jacob Synagogue in Niagara Falls. Seated at right is Henry Muller who played a major role in the Operation Exodus campaign as well. Dr. Larry Cohen also received an award as co-chairman.**

### *CHAI YEAR*

**Entering its "Chai" year, the Leo Baeck Day School has been conducting an intensive alumni search for students who attended the school during the past 18 years. Festivities are now being planned for the school's 18th birthday celebrations. Seen above (from right) are Rabbi Steven Garten, school director; Shauna Merkur, graduate, currently attending law school; Karen Friedman, assistant director; Hilda Weksberg, president, board of directors; Ian Snider, graduate, who owns his own contracting firm in Unionville, and Maureen Kerbel, chairman, Alumni Committee.**

### *CELEBRATION*

**United Synagogue Day School, Bayview campus, Grade 6 students participated in a school-wide outdoor celebration of Yom Ha'Atzmaut, Israel's Independence Day. Marc Majerovic is seen carrying the Canadian flag and (from left) Andrea Mandel and Rebecca Fisch are raising the school banner, followed by Jennifer Devon, Sara Weisman and Michael Schecter waving Israeli flags in the procession.**

Pines Hotel with three kosher meals daily and lots of interesting activities is set for Aug. 4-13. The cost is only $890 Canadian. Call **Manny** at 633-7463 from 1-9 p.m. or **Helen** at 635-6343 from 7-11 p.m. or 462-0258 from 10:30 a.m. to 6 p.m.

**Club Chaverim** meets Monday afternoons for bingo and cards from 12:30-4 p.m. at the JCC North/East Valley Branch, 7015 Leslie St. For information, call **Luni** at 889-0813.

The JCC Bloor Y, 750 Spadina Ave., is running seniors' programs throughout the summer — knitting, bridge, dance, fitness, and Good Age Club. For information, contact **Nurit** at 924-6211.

The **Social Group** at 4266 Bathurst St. had a very successful Father's and Mother's Day party arranged by **Katie Kideckel** and the executive — **Ann Soren, Rae Fergus, Gertie Gross, Freda Lichtenberg** and **Bernice Liddaid**. The group welcomed special guests from B'nai Brith Upper Canada Lodge, **Ben and Ruth Sand** and **Joe and Ruth Sherkin**. A delicious fish dinner was served and there was orchestra music. Everyone had a wonderful time.

**Sunshine Seniors** (55-70) welcomes you on Mondays at 1:30 p.m. at the Earl Bales Community Centre for socializing and mix and mingle. Come out and participate in upcoming events, programs and outings. Refreshments are served. For information, call **Sylvia** at 730-0503 or **Freda** at 224-0549.

At the **Wagman Centre**, 55 Ameer Ave., — **The Romanian Club** welcomes new members, 55 years of age and over. The club meets at the centre every Tuesday afternoon from 1:30-3. For more information, call 789-5131, ext. 2271.

**CENTRE FOR CREATIVE LIVING**

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Lifelong Learning Institute (LLI) is presenting a financial seminar, How to Get More Income in Retirement, with **Bunny Bergstein** of Sherr, Bergstein and Crackower on Thursday, June 6, at 1:30 p.m.

Enjoy an afternoon of thoroughbred racing on Seniors' Day at Woodbine Racetrack, Thursday, June 6, from 12:15-5:30 p.m. The cost is $7.50 and includes transportation, admission, free program and free refreshments. Be sure to register. For further information, call **Barbara Zigler** at 225-2112.

A dance with the music of the Creative Band is set for Sunday, June 2, from 7:30-10:30 p.m. The charge is $3 members, $3.50 non-members.

The Wednesday afternoon social on June 5 features **Ferina Terintev** and **S. Boldorev**. The time is 1:30 p.m. The charge is $2.50 members, $3.50 non-members. Refreshments are served after the entertainment.

Etrog, an Israeli cultural club for Hebrew-speaking older adults, meets every Tuesday at 7 p.m. For information, call **Helen Issenberg** at 225-2112.

## at the JCC

At the Jewish Community Centre North Y Branch, 4588 Bathurst St., the JCC Original Singles 50 Plus is holding a dance on Sunday, June 16, at 8 p.m. Tickets are $6. Call **Stephanie Shuler** at 636-1880.

The JCC and Nike are sponsoring the fifth annual Basketball Camp for boys and girls ages 6-16, Aug. 26-30. The camp provides a week of personalized instruction by guest coaches from American and Canadian universities and high schools. Instruction and competition is offered for all age levels in a camp setting at the JCC North Y. For more information on this camp and other basketball programs, call **Janine Krusky**, basketball co-ordinator at 636-1880, ext. 261.

Special summer membership is now available at the North Y Branch, starting at $150. Call **Frances Adler** at 636-1880 for information.

The Bloor Y Branch, 750 Spadina Ave. (at Bloor), is now taking registration for summer camp. Call **Florence** at 924-6211 for further information.

Twentysomething Uptowners and Downtowners Club has arranged a brunch and hike on Sunday, June 9. Meet at 11 a.m. at the North Y Branch, 4588 Bathurst St., Room 206. The cost is $15. Reservations and payment must be made in advance. Call **Luni** at 889-0813.

The North/East Valley Branch, 7015 Leslie St., offers adult duplicate bridge for members every Monday evening from 7:30-11. The cost is $3 per session. For more information, call **Luni** at 889-0813.

Registration for the Valley junior summer program for ages 5-12 is now being accepted. The two-week sessions, starting July 2, offer tennis and swim lessons and more. Call Luni at the above number for more information.

Call the JCC Singles' Hotline at 889-5101 for 24-hour taped information of events at the JCC and around the city.

### *AIDING BEILINSON HOSPITAL*

**Dorothy and Irving Shoichet hosted a reception at their home in support of the Pediatric Cardiology Institute of Israel's National Children's Medical Centre at Beilinson Hospital. Proceeds of this program will assist the purchase of echocardiogram diagnostic equipment for safe, quick and improved diagnosis of heart diseases in Israeli children and infants. From left are Dr. Robert Filler, surgeon-in-chief, Toronto Hospital for Sick Children, guest speaker; Irving Shoichet; Dorothy Shoichet and Dr. Hannah Farkas-Himsley, Canadian co-chairmen of the project; Benjamin Abileah, Israel's consul general; and Dr. Zion Sasson, cardiologist, Toronto Wellesley Hospital, guest speaker. A tea party and musicalle, sponsored by Toronto's Intercontinental Hotel and the special projects committee of Canadian Friends of Tel Aviv University, will be held Sunday, June 9. For information, call 398-0843.**

## About People

**SPEAKING CONTEST WINNER**

**Erica Kagan**, 15, of the Toronto French School, gained the first place prize in the annual Secondary Schools Public Speaking Contest organized by the Rotary Club of Toronto-Don Valley. Erica's prize-winning five-minute speech was on Manipulation by the Media.

A trophy was also awarded by the Rotary Club to the winning school, The Toronto French School.

**Eugene and Maria Winter**

**A 60TH ANNIVERSARY**

At a reception and dinner at the home of their son, surrounded by family and friends, **Eugene and Maria Winter** celebrated their 60th wedding anniversary earlier this month. They were married in Budapest in 1931.

Surviving the Holocaust, they lived in Israel from 1948-51 prior to coming to Canada where Eugene went into the jewelry business in Toronto (now retired). Eugene was president and founder of the Canadian Federation of Hungarian Jews 1956-61 and recently received the Jerusalem Medal from **Mayor Teddy Kollek** for his underground activities against the Nazis during the Second World War. This is one of the most outstanding awards given to non-Israelis.

The Winters are members of Beth Hazicharon Congregation. They have two sons and daughters-in-law, **Gabriel and Susan** and **Andy and Ildi** and six grandchildren, **Ronny, Donny, Lisa, David, Lisa** and **Michael**.

**RABBI PLAUT'S LATEST BOOK**

The Magen David — How the Six-Pointed Star Became an Emblem for the Jewish People is **Rabbi W. Gunther Plaut's** latest book. Lavishly illustrated and researched over 40 years, it is written for the broad public and is being published by B'nai Brith Books, Washington D.C. **Leon Uris** has said of it, "I have rarely read so personally satisfying a piece of history."

Available in both hard and soft covers, the book may now be obtained at Toronto bookstores.

## singles events

*Singles Events is an advertising feature of The Canadian Jewish News.* ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

**Oneg Shabbat** (pot luck dinner). June 14th. 7:30pm. For singles 35-50. For reservations call Sonja at 881-5183. Upcoming events; B-B-Q day in the country. Dancing in a romantic setting, picnic by waters edge. 5178

**Concord Singles Weekend**. July 11-July 14. Biggest in North America. Deluxe air conditioned busses. $125 return. Leaves Wednesday evening, July 10, 11:00pm. Full week packages available. We match roomates. Inquire for prices. Phone Linda, 636-9204 or 487-0901. Sid 222-7111. 5212

**Metro Toronto Singles** presents a Super **Boat Cruise**, Monday July 1st (Canada Day) aboard the Empire Sandy, Toronto's most spectacular "Tall Ship". Includes fireworks display over lake, all you can eat buffet and D.J. Meet 250 Jewish singles. Advance sales only. Call **222-7111** for information. 5134

**Adath Israel Singles (30-50 Years)** upcoming events: **An evening with Chaviva Hosek** - "Life After Politics", Friday June 7, 8:00 pm sharp. For further information please speak with Rabbi Sheldon Korn. 635-5340. 4919

Planning a Party? Be sure not to miss Party Planner in the next The Canadian Jewish news

# Hospital group sponsors exhibit

TORONTO —

The Canadian Friends of Tel Hashomer Hospital will sponsor the exhibition A Coat of Many Colours: Two Centuries of Jewish Life in Canada, at the Royal Ontario Museum to raise funds to help Israel's largest hospital purchase needed equipment.

Dr. Norton Medline, president of the Canadian Friends group, explained that the fund raiser — set for June 3, from 6:30 p.m. to 10 p.m. — was organized to raise needed funds for the hospital which was forced to put projects on hold during the Gulf War.

"Because of the material expense for the war, in anticipation of possible biological or chemical attack, and the additional burden of treating the injured in the course of the war, many projects of a fundamental nature had to be deferred. The needs are pressing and urgent," Medline explained.

The specific equipment needed includes two respirators, four cardiac monitors for the emergency ward, two monitors for the nursery, one monitor for the adult intensive care unit and one anesthetic machine for the operating room.

During the Gulf War, Tel Hashomer Hospital, located east of Tel Aviv, treated over 1,000 people. Of these patients, 250 received treatment for injuries directly related to the Scud missile attacks, while the remainder required care for the relief of psychological stress-related trauma.

Tel Hashomer has over 1,200 beds and an annual turnover of over 450,000 patients in its outpatient clinics. It provides medical treatment and carries on research in its various departments on a world-class level.

The hospital is affiliated with the faculty of medicine at Tel Aviv University and has gained high acclaim for its work and research in fields as diverse as rehabilitation and prosthetic medicine, pediatrics and its pioneer work in reproductive medicine.

The Canadian Friends of Tel Hashomer Hospital is a Toronto-based group of volunteers which undertakes major commitments to help the hospital generate funds in order to purchase essential medical equipment.

At the June 3 exhibition, formal remarks will be made by Consul General Benjamin Abileah and Dr. Gidi Koren, the official representative of Tel Hashomer Hospital in Toronto.

Admission for the event is $18 for a regular ticket, $100 to sponsor, $250 as a patron and $500 for a benefactor.

For more information about Canadian Friends of Tel Hashomer Hospital or for program tickets phone (416) 633-5646.

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# *Vaughan, Ramleh may twin*

VAUGHAN —

The City of Vaughan has invited Moshe Peretz, the mayor of Ramleh, 18 kilometers southeast of Tel Aviv, to visit and begin planning for the twinning of the two municipalities.

Regional Councillor David Chapley, in a letter to Peretz, says Vaughan's council recently unanimously passed a resolution to invite the Ramleh mayor and to sign an agreement that will begin the process of twinning the cities.

A follow-up letter to Peretz from Vaughan Mayor Lorna Jackson will come soon, Chapley added.

The twinning proposal between Ramleh and Vaughan began almost a year ago, when Toronto Jewish Congress Endowment Fund director Sam Helfenbaum visited the Israeli city of 42,000 to discuss the symbolic ties between the two municipalities.

Vaughan is already twinned with the Italian city of Sora, east of Rome.

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# Organizations and People

## Tea and fashion show planned

# *NCJW to hold fund raiser for its Israeli project*

By CYNTHIA GASNER

TORONTO — For the first time in almost two decades, the National Council of Jewish Women, Toronto Section will hold a major fund-raising event for its Israeli project, IFCA — the Israel Family Counselling Association in Tel Aviv.

Lorraine Berk and Sheila Mostyn, long-time members of NCJW and active community volunteers, are the co-chairmen of a walk-around-tea and designers' fashion show which will be held on Sunday, June 9, at Governor's Hill, 3800 Yonge St., in North York. Ruth Abileah, wife of the consul general of Israel, is the honorary chairperson.

Since NCJW took over its support of the IFCA project in 1972, the main thrust of its fund-raising activities has been tribute cards. IFCA began in 1954 as part of Israel's national health service. The agency counsels approximately 100 families with a staff of eight part-time counsellors, 11 volunteers who work under supervision and two part-time secretaries.

The principal work of IFCA is counselling couples who cannot manage their problems themselves. Another project is the "Sandwich Generation." This term refers to parents who find themselves responsible not only for their own growing families but ultimately for their aging parents, as well.

The agency also provides divorce mediation which includes custody of the children. Therapy for families with retarded children is the third area of counselling.

IFCA also provided a training ground for social workers for Tel Aviv University. Agencies in small towns throughout Israel are connected to IFCA. In this way, counselling is taken out to the people who cannot manage to travel to Tel Aviv.

"Between the much needed dollars for Operation Exodus, the recession and the emergency cash campaigns for Israel following the Iraq Scud attacks, there is less money for the Israel-based organizations in the community," says Riki Heilik of Calgary, the national chairperson of IFCA.

Seen at a planning meeting for the National Council of Jewish Women, Toronto's Section's IFCA tea and fashion show on June 9 are (from left) Canadian designer Brian Bailey, and Sheila Mostyn and Lorraine Berk, co-chairmen of the fashion tea and clothing manufacturer, Mark Cowan.

Recently in Israel, Heilik says that "the country was in a crisis situation during the Gulf War. IFCA's staff had to cope with personal tension, as well as their families' fears." She notes that the damaging effect of the war is already seen by the staff at the IFCA clinic.

Heilik told The CJN, "Many new referrals show signs of the terror and fear; vulnerable in particular, are the very old and the very young. The children show signs of regression in their development. One family whose house was destroyed by missiles is being aided in their emotional rebuilding — IFCA's dedicated team is working hard to bring normalcy back to their clients' lives."

At a planning meeting for the fashion tea, the tea co-ordinators, Berk, a catering and party consultant for Zuchter's Creative Catering, and Mostyn, a former teacher with the North York Board of Education and co-editor of Kesher, a quarterly publication, spoke enthusiastically of Canadian designers, Brian Bailey and Debora Kuchme, and Mark Cowan of Bernard Cowan, whose clothes will be shown at Governor's Hill.

Complimentary valet parking will be provided and the committee has some surprise celebrities who will be on hand to serve tea.

For more information or tickets to the fashion tea, call the Toronto Section, NCJW, (416) 633-5100.


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# Israel Bonds division to explore investment in Israel

Construction & Development Division, State of Israel Bonds, plan the task force to Israel. From left are George Grossman, Jack Rotsztain, Barry Zagdanski, Varda and Barry Feiner.

**TORONTO —**

The Construction & Development Division of Israel Bonds recently hosted an information evening at the home of Varda and Barry Feiner to preview the upcoming Bonds Task Force to Israel. The preview was designed to attract interest in the trip to Israel as well as to detail the very special itinerary offered this year.

Departing on Monday, July 15 and returning Wednesday, July 24, the trip combines a significant level of historical sightseeing within the framework of a top notch 5-Star VIP itinerary.

This is a special time for the Construction & Development Division since Israel is currently re-building after the Gulf War. During the trip participants will explore opportunities by which they can participate directly through their investment and expertise.

The task force to Israel offers a unique option for participants. State of Israel Bonds may be used to cover almost one-half of the entire cost of the trip. A total of $1,000 in State of Israel Bonds may be used in this way (at least one year old/or equivalent funds).

The nine-day itinerary is filled with receptions, speaking engagements and encounters with high level political leaders, dignitaries and the military. In addition, the trip offers the chance to experience, first-hand, the absorption of Soviet Jewish immigrants.

Some of the people attending are Pamela and Paul Austin, Freddy Guth, Kitty and George Grossman, Mr. and Mrs. Jules Kronis, Susan Maxwell and Arlen Reinstein, Motty Porat, Jack Rotaztain, Mary and Wilfred Shiff, Puala and Eli Shvili, Nelly and Barry Zagdanski.

# *Students commemorate Lag B'Omer*

By
CAROLYN BLACKMAN

**TORONTO —**

Jewish students from across Toronto gathered at the Jewish Community Centre on Lag B'Omer to commemorate the fifth anniversary of the Chernobyl power plant explosion.

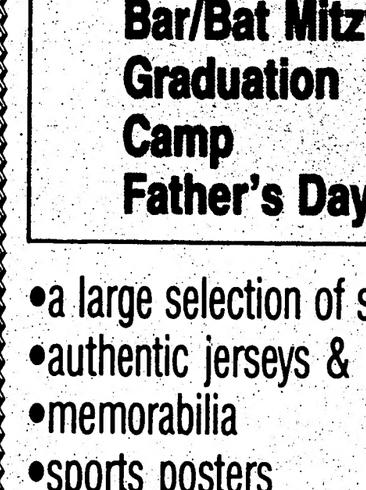
Initiated by the Jewish Russian Community Centre of Toronto and co-sponsored by Jewish Russian Community Centre Youth, NAHON, Network and National Conference of Synagogue Youth, the program was an effort to raise funds for Kfar Chabad, Israel, a treatment centre for those injured in the explosion.

David Chapley, York Region councillor, praised the youths and said the Canadian government should be getting involved in assisting projects of this kind.

Rabbi Yoseph Zaltzman of the Jewish Russian Community Centre said that the last few years have been a miraculous period in world history. "The public and media are recognizing that the exodus of Jews from Russia and the surprising outcome of the Persian Gulf War are open fulfilments of Jewish traditional prophecies."

Aryeh Gotfryd, youth director at the Jewish Russian Community Centre said the youths raised over $1,000 which will be used for medical treatment at the centre. "The key factor of this event is that so many different student organizations banded together for a common cause."

In celebration of Lag B'Omer, the program moved outdoors for a bonfire and barbeque. "The singing and the dancing of 400 students burned brighter than the bonfire and just as the spirits were high so were the hopes that all the children that are still in Chernobyl will arrive in Israel soon," said a student in attendance.

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# Organizations and People

From left are Sam Zale, president of Beth Sholom Synagogue; Johnny Lombardi; Frank Cadesky, dinner co-chairman; Alex Serota, president of Beth Sholom Brotherhood which presented its Humanitarian Award to Lombardi.

## Receives Humanitarian Award

# *Beth Sholom fetes Lombardi*

By
BEN ROSE

TORONTO —

His early days as a trumpet player at Jewish weddings and bar mitzvahs gained him friendships which had much to do with his success in later life, Johnny Lombardi said here recently.

He was responding to the presentation to him of the Beth Sholom Synagogue Brotherhood 40th annual Humanitarian Award at a dinner attended by more than 400.

Because of his "Mediterranean looks" and his rudimentary knowledge of Yiddish, Lombardi said many of the people who hired him thought he was Jewish.

The 75-year-old owner of CHIN radio and TV reminisced about his boyhood in the College-Grace area where a new six-storey building for his station will be opened June 6, a date he chose because he took part in the D Day battle in Normandy.

"First off, how do you like these rags I'm wearing," Lombardi said to a radio interviewer before the dinner. "What's your next goal?" he was asked. "It's that the next time you ask me how old I am that I'll be 100."

He confessed to the Brotherhood that he is a "workaholic," and added: "I wake up in the morning feeling I've got to do something better today than I did yesterday. Working hard keeps me lovable and I'm a romantic."

He gave this formula for success: "Work hard, don't spend money foolishly and surround yourself with good people."

It may be that the third language force in Canada will play a key role in keeping the country together, Lombardi said.

"When I started out this was an Anglo-Saxon city and if you wanted to say anything in another language they snubbed you: You have to put up with this when you are not part of the establishment; now I'm part of the establishment."

When his family had a supermarket they bought chickens from Irv Ungerman. "He sold us chickens that he said were of Italian origin. His workers were all Italian and taught the birds to cackle in Italian and lay eggs Parmigiana.

"My love affair with the Jewish people began when I was 10 years old. I had a lantzman buddy, Moishe, who introduced me to the ways of Jewish orthodoxy and the lighting of the fires of the Sabbath. Eventually this kept me really busy from the sundown every Friday night to almost sundown every Satuday during the winter when I lit gas flames, burners and stoves.

"I give credit to the Jewish community for the business sense I acquired in my early years."

Lombardi, who was given the Brotherhood Award for his efforts to promote multiculturalism, said there is more to the concept than visible minorities. "It grieves me when the CBC and CTV and other media across Canada actually believe that if they hire people who belong to the group known as the visible minority, they are doing what must be done. Of course this is nice, but multiculturalism must include the Italian, the Portuguese, the Greek, the Jew, the Hispanic, the Dutch, the Asian, etc."

"There are more business partnerships between Italians and Jews here in Toronto than anywhere in the world. We have learned to prosper together and to love and respect each other."

Lombardi, who was introduced by Gerry Weiner, minister of citizenship and multiculturalism was presented with the Humanitarian plaque by Toby Saltzman, president, Beth Sholom Sisterhood.

A medal from the Association for Soldiers of Israel was presented to Lombardi by Rabbi Emeritus David Monson and he gave two Jerusalem candles for his wife, Lena, who could not be present because of illness.

Paulo Spinelli, minister counsellor, brought greetings from the Italian Embassy in Ottawa.

Others to bring geetings were Sam Zale, president, Beth Sholom Synagogue, Alex Serota, president of the Brotherhood, Alan Tonks, Metropolitan Toronto chairman, Fergy Brown, Mayor of York, Toronto Mayor Art Eggleton, and Rev. Richard D. Jones, president emeritus, Canadian Council of Christians and Jews.


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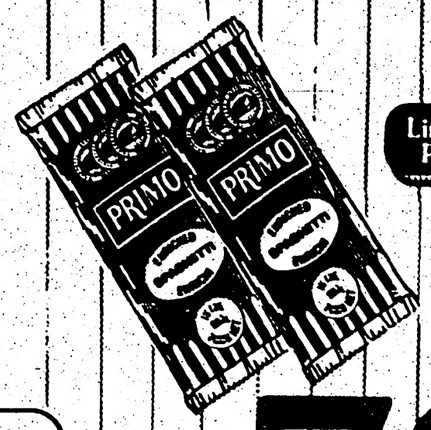


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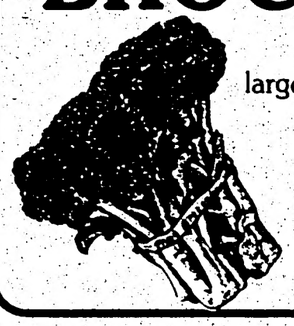

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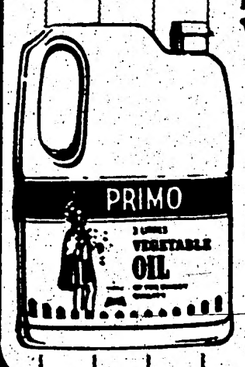


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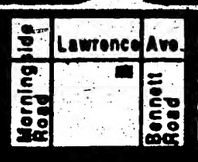


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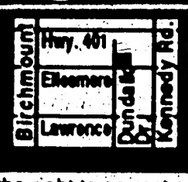


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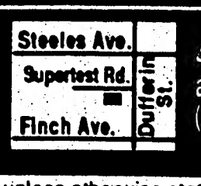


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# Organizations and People

## *New community centre to develop drop-in centre for senior citizens*

By
RON CSILLAG

TORONTO —
An anonymous donation of $900,000 was the driving force behind last week's opening of North York Community House, a one-stop agency that will facilitate programs and services in the Bathurst-Lawrence area.

Several years in the planning, the centre, at 3101 Bathurst St., has a staff of two and a corps of volunteers. It will serve as a multi-service agency catering to North York residents and recent immigrants, said president Carole Riback after the ribbon-cutting.

Riback was joined by several local dignitaries, including Metro councillors Bev Salmon and Howard Moscoe, North York's Ward 4 councillor Frank De Georgio and school trustee Elsa Chandler.

All projects originating at North York Community House will be planned and executed with residents of surrounding neighborhoods, Riback said.

The centre will work with other community and social service agencies in helping develop programs and services for minority women, the illiterate and immigrants, she explained.

In conjunction with the Bernard Betel Centre for Creative Living, the agency will set up a pilot project for a seniors' drop-in centre, Riback noted.

In September, it will organize classes in English as a second language for women and seniors.

It will also call a meeting of domestic workers in North York to explore whether they want any special programs.

Plans also call for the house to act as an advocate for the wheelchair-bound and the disabled.

North York Community House will provide the basis from which local residents may improve their quality of life and meet unfulfilled needs, Riback added.

A special note of thanks was sounded by Moscoe, who expressed gratitude to the anonymous benefactor.

One of the highest levels of tzedaka, Moscoe said, is when the donor requests anonymity.

North York Community House may be reached at (416) 784-0920.

Metro councillors Bev Salmon and Howard Moscoe flank Carole Riback, president of North York Community House.

## Rabbi to discuss intimacy, sexuality

By
CYNTHIA GASNER

TORONTO —
Intimacy, Modesty and Sexuality will be the topic of Rabbi Manis Friedman who will speak at the Beth Avraham Yoseph of Toronto Congregation on Wednesday, June 5, at 8:30 p.m.

Rabbi Friedman hosts his own television series, *Torah Forum with Manis Friedman* which is seen throughout North America.

A counsellor and well-known speaker around the world, there are more than 100,000 copies of his provocative yet entertaining talks on audio and videocassettes in circulation.

To virtually everyone who hears him speak, Rabbi Friedman is an enthraling lecturer whose wry wisdom has established him as an accomplished entertainer.

Born 44 years ago in Prague, Czechoslovakia, Rabbi Friedman came to the United States when he was three. Raised a chassidic Jew, in Brooklyn, he was ordained in 1969 from the Rabbinical College of Canada and in 1971 co-founded the Bais Chana Institute of Jewish Studies for Women in St. Paul, Minnesota. There, he immediately began to attract attention as a speaker — a modern-day Will Rogers, if you will — who combines the style of the roving preachers of Eastern Europe with his own brand of American slang and humorous stories.

Rabbi Friedman is presently rabbi and dean of Bais Chana Institute, the organization sponsoring his lecture in Toronto.

Rabbi Manis Friedman

The author of the recently published book. *Doesn't Anyone Blush Anymore? Reclaiming Intimacy, Modesty and Sexuality*, the rabbi delves into the complexities of intimate relationships.

The central theme of his new book is modesty. He explains how modesty becomes a powerful tool for forming lasting and meaningful relationships.

With humor, Rabbi Friedman redirects the reader's thinking about sexuality and intimacy. He helps his readers and audiences gain a greater knowledge of themselves and teaches how to cope with the changing world.

When does Friedman, married at age 21, find time for his wife and their 14 children (a number, by the way, that provokes gasps of wonder)? By not counting, he confesses.

Admission at the door is $10. Tax deductible receipts will be issued for donations $18 and more. For more information call (416) 781-1833.


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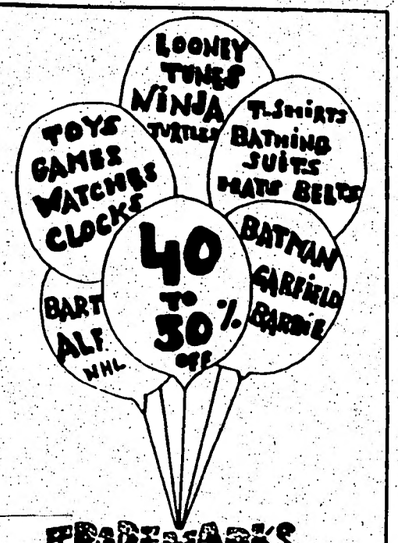


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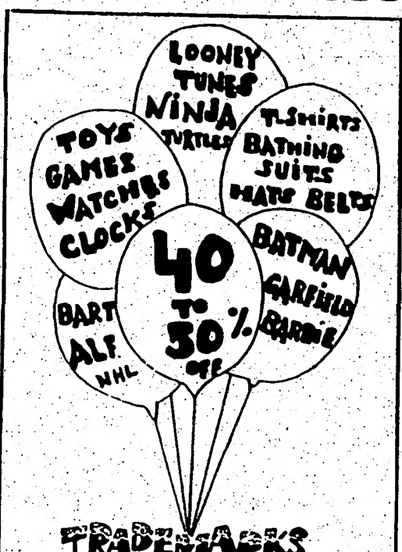


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Henry Cieman, 85, was one of 2,000 participants at Baycrest Centre's Fun Run.

# Senior takes part in Baycrest run

TORONTO —

Most of the people who showed up at Baycrest Centre's recent Fun Run probably didn't recognize Henry Cieman.

The long-legged 85-year-old, one of 2,000 walkers and runners who came out for the annual Mother's Day run, represented Canada in the 50-kilometre walk at the 1932 Olympic Games.

At the height of his racewalking career, Cieman also set a number of national and international records, including a world indoor record for the mile event in 1934.

At this year's Fun Run, Cieman participated in a new 3 km walk which was added to the existing 5 and 10 km runs. Coming in well ahead of the other walkers, many of them in their 20s and 30s, he was modest about his achievements.

"Because of my arthritis I've had to cut down my walking in the past few years," he said. "But I still do enjoy it and I'm glad to help raise money for Baycrest."

Even at his new "leisurely" pace, the 85-year-old says he still walks about five miles a day, including racewalking and hiking. Cieman estimates that over the past 70 years, he has averaged 50 miles a week for a total of 175,000 miles, or the equivalent of walking around the world seven times.

Other celebrities who came to the 11th annual Baycrest Fun Run were Toronto Argonaut Don Wilson, soccer player Bryan Budd and actor Harvey Atkin.

Winners of the 10 km run were Peter Wallace and Elizabeth Carmichael. Jamie Black and Gail Scott finished in the 5 km run.

According to event organizer Edna Levitt, this year's Fun Run, which is organized by Baycrest's Men's Service Group, is expected to raise more than $100,000. These funds will go to support fitness and health maintenance programs at the centre.

# *TAU professor to head centre for Russian studies*

MONTREAL —

An authority on Soviet foreign policy has been named head of the Cummings Centre for Russian and East European Studies at Tel Aviv University. The appointment went to Prof. Gabriel Gorodetsky of TAU's Faculty of Humanities.

The centre is named in honor of the Jack Cummings family of Montreal and, through documentation and research, contributes to a greater knowledge of historical Russia, the Soviet Union and the history and current affairs of Eastern European nations.

Gorodetsky, a native Israeli, received his BA from Hebrew University and his PhD from Oxford University.


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# Organizations and People

## Helped develop city's JCC

# *Rivers corners Ottawa market and Jewish community*

By
RANDY FISHER

OTTAWA —

To the uninitiated, Irving Rivers' Byward Market corner store is a bewildering yet delightful array of gadgets, clothing and charms you always wanted as a kid — everything from battery-powered socks, shoes, backpacks, Davey Crockett hats and 'sexy' suspenders.

For those familiar with the landmark insitution, Irving Rivers Ltd. — We Corner the Market — is a destination and a living icon, akin to the man himself.

The lessons of commerce mirror the act of volunteerism, said Rivers. "If someone needs something you've got to be there to help," he said, quoting his father.

A perennial volunteer, the 67-year-old Ottawa native has always been available to the community for projects big and small without equivocation. Certainly not a "yes-man," Irving Rivers doesn't easily say "no" either. Even as a kid.

He was active in Young Judea and A.Z.A., and went on to B'nai Brith becoming president of the Ottawa Lodge in 1953. He's been a scout troop leader, the only male president of Hillel Academy's Parent Teacher Association, president of Beth Shalom synagogue, the immediate past president of the Ottawa Jewish National Fund, and is on the board of Israel Bonds.

"Whatever the community has asked him to do, he's done," said Abe Engel, executive director of State of Israel Bonds for Ottawa and Eastern Ontario Region. "He's a no-nonsense kind of guy."

Rivers was instrumental in the development of the Jewish Community Centre. He became president in 1976, a year which saw the JCC and the Ottawa Vaad Ha'ir become distinct organizations, and he continues to remain active.

## Dedicated family man

He has been a tour de force in the community. "He is conscientious, compassionate and committed," says Rabbi Saul Aranov spiritual leader of the Beth Shalom congregation. "He's a great personal friend."

Being in the community spotlight isn't essential though. "No job is beneath him," said Engel.

"Irving likes to be down in the trenches. He's certainly served his community in ways that some of the other people would frown upon."

Rivers is a dedicated family man. He and his late wife Ethel had three daughters, Jacqui Vital of Jerusalem, Ilsa Kamen of Toronto, and Ellen Osterer of Ottawa. He also has nine grandchildren. He is married to Evelyn Rivers.

Rivers has no hobbies and doesn't listen to music, although he has season tickets to the theatre. Volunteering remains a passion.

Lacking a formal education and the polish of other community luminaries, Rivers is seen by many as a diamond in the rough. He can be coarse and doesn't mince words.

Old habits die hard, and Rivers has trouble moving away from a lifelong six-day work week. "I am hard-working and demanding," he said, implicitly suggesting that others follow his example.

He's paid a price though. Abe Engel believes he could have done even more for the community if he wasn't tied down and stuck in the store. "If he was behind a desk, he would be able to do incredible things," he said.

Asked by The CJN why he continues, Rivers replied: "It's the people I meet. I don't regard them as customers. I regard them as friends."

## 40 years behind counter

After 40 years behind the counter, the mask is showing signs of wear. "You run into all kinds of people," Rivers said, removing his bifocals, his eyes looking down. "Some days, its better. Some days, it's not so."

Today is better. At the downtown family-style Holiday Inn, Rivers is getting ready to order lunch. But it's a daunting process. He's interrupted more times than the interviewer can count.

It comes as no surprise. After all, Irving Rivers is a fixture in Ottawa, and wherever he goes, he is in his element.

The diamond becomes a jewel.

**Irving Rivers (left) recieves a plaque from Ottawa and Hull Tourism Inc. president Timothy Whitehead honoring his 40-year-old Landmark Ottawa store in the Byward Market, Irving Rivers Ltd. (We Corner the Market) as February's tourist attraction of the month. [Randy Fisher photo]**


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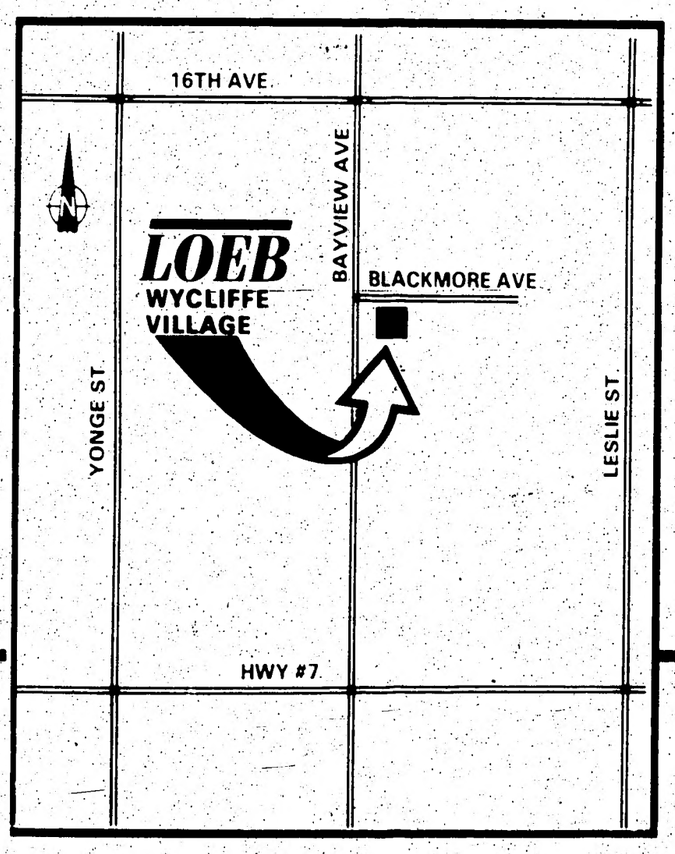


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LOEB FOOD PEOPLE

# UN's record on Israel cited for impasse in peace talks

By
RON CSILLAG

TORONTO —

Israel has "severe grievances' with the United Nations, which is why it rejects the body's participation at peace talks, says the research director of Israel's mission at the UN.

David Siegel told the inaugural event of the Jerusalem Foundation of Canada's Toronto New Leadership Group last week that the UN "is a game Israel is very uncomfortable with."

Apart from adopting the 1975 resolution equating Zionism with racism, the UN condemned the 1978 Camp David peace treaty between Israel and Egypt and annually condemns Israel's refugee rehabilitation efforts, Siegel said.

The most grievous example of Israel's "powerlessness" at the UN came at the height of the tensions that led up to the Gulf War, he said.

Only one month after Iraq's August 2 invasion of Kuwait, the emphasis of debate at the UN shifted to Israel and its treatment of Palestinians, Siegel noted.

In October, he went on, the PLO's "foreign minister" convened the UN council to slam Israel for what he called a "massacre committed by Zionists" in Gaza a month earlier.

What had actually happened in September in Gaza was this, Siegel said: an Israeli army reservist, Amnon Pomerantz, was looking for his unit. He got lost and wound up at a Palestinian refugee camp. Residents of the camp attacked Pomerantz in his car, setting it ablaze with him inside.

"That was the massacre," Siegel said. "The PLO responded by saying that Israel had planned the killing of Pomerantz, under the shadow of the Gulf War."

Not long after, the UN condemned Israel again, this time for the Temple Mount riots which left some 20 Palestinians dead.

Despite that, Israeli Prime Minister Yitzhak Shamir is considering allowing UN participation in peace talks, Siegel said.

But if the UN does take part, "it will be a silent, very silent, observer."

Siegel was in town to help the Jerusalem Foundation mark Yom Yerushalayim, the 24th anniversary of the city's reunification.

The Foundation was established in 1966 by Jerusalem mayor Teddy Kollek to raise funds for a variety of educational, cultural, social and environmental projects in the city, the gathering heard.

From left are Jerusalem Foundation of Canada president Elaine Goldstein; guest speaker David Siegel; and Toronto New Leadership Group host Alan Feld.

Jerusalem Foundation of Canada president Elaine Goldstein said the organization has raised some $250 million since its inception, for over 1,200 projects.

Set up three months ago, the Toronto New Leadership Group is composed of young professionals. It will target specific projects in Jerusalem and heighten awareness of the parent organization, said the evening's host, Alan Feld.

# *Housing minister holds meeting with Bonds group*

TORONTO —

Dave Cooke, minister of housing and municipal affairs for the government of Ontario, recently addressed a group of business professionals at a Toronto luncheon sponsored by the Construction & Development Division, State of Israel Bonds.

Speaking on the NDP government's latest policies and directions for the real estate industry, Cooke gave a first hand account of the important issues relevant to builders and developers in the province.

Over 250 business individuals attended the luncheon. The group was representative of all aspects of the real estate industry: from contractors, builders and real estate agents to lawyers, architects and mortgage brokers. Also in the audience were representatives from Canada's major banks.

Harvey Solursh, newly appointed chairman for the State of Israel Bonds, Ontario region, introduced Cooke. Immediately after the speech, Cooke fielded questions from the audience.

Luncheon organizers included Barry Zagdanski (State Developments Corporation), Miguel Singer, Humboldt Properties; Lorne Cooper, Multi-Med; and David Smith, Royal Lepage Real Estate. The organizers produced the event as an information forum for industry-types with a view to exposing the sponsoring organization, State of Israel Bonds.

The Construction and Development Division of Bonds is a group of builders and developers committed to the support of Israel through the investment of State of Israel Bonds. Many division members have already participated in syndicated purchases of Million Dollars Notes, lending the State of Israel additional millions of dollars above and beyond regular Bond sales.

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# Organizations and People

## Variety of shining trophies on display

# *B'nai Brith hockey league concludes successful season*

By
PAUL LUNGEN

TORONTO —
They came, they laughed, they ate spaghetti and a nice piece of chicken (de-boned white meat no less), and they wound up another successful season of B'nai Brith hockey.

About 150 stickhandlers and coaches from 34 teams gathered at the Shaarei Shomayim Synagogue on a late spring date — when by any rational consideration, hockey players everywhere should already be limbering up on the golf course — to enjoy one last nostalgic look at their mid-winter obsession.

With a variety of shining trophies festooned in front of the head table, the hockeyists present witnessed Elliot Tarnow of the C3 Division Maccabiah Grinders named coach of the year. Tarnow guided the team to their first-ever divisional championship.

**B'nai Brith Hockey League president Lionel Fishman (left) presented the Howie Shapiro Memorial Award to Moe Nacher (right) and the coach of the year trophy to Elliot Tarnow at the league's recent windup dinner. [Paul Lungen photo]**

Moe Nacher of the Toronto Freedom Brokers was recipient of the Howie Shapiro Memorial Award as the individual best combining sportsmanship while contributing to the league.

League president Lionel Fishman, who emceed the evening's festivities, announced the following results and awards:

A Division champion: Toronto Freedom Whalers; MVP: David Coopersmith, Toronto Freedom Robins, Sharpe & Assoc.

B1 champ: Forestdale Blades; MVP: Jamie Smith, Don Mills Axemen.

B2 champ: Bagel Plus; MVP: Larry Krupski, Bagel Plus.

C1 champ: L.M.O.L. Moon-Lighters; MVP: Andrew Spitzer, Moon-Lighters.

C2 champ: Canyon Ice Pirates: MVP: Bruce Silcoff, Ice Pirates.

C3 champ: Maccabiah Grinders; MVP: Ray Ash, Toronto Freedom Brokers.

For the Blades, Bagel Plus, Ice Pirates and Grinders, 1990-91 marked the first time they had won a divisional title.

The Moon-Lighters captured the C1 championship for the first time as well, though they were C3 winners in 1989-90 before vaulting into the upper echelons of C Division.

In upcoming league developments, four teams will comprise an over-35 senior divison next season, Fishman announced. The "old-timers" will lace up the skates on Wednesdays and Thursdays, so as not to overlap with the existing BB hockey schedule — allowing them to play in both leagues if they wish, Fishman added.

The evening's activities wound up with entertainment by stand-up comic (or is it comedian?) Larry Horowitz, who strode to the microphone with his ear glued to a transistor radio tuned to the Blue Jays game — illustrating that it was now time for the boys of winter to give way to the boys of summer.

# Toronto readies for All-Star Game

TORONTO —
For five days leading up to the 1991 Major League Baseball All-Star Game in Toronto on July 9 at the Skydome, baseball fever will hit Toronto in a big way as the Metro Convention Centre is transformed into a 140,000 square foot "baseball stadium theme park."

Coca-Cola All-Star FanFest, a five-day event for baseball fans of all ages, is being produced by Madison Square Garden Enterprises in New York in conjunction with Major League Baseball, the Toronto Blue Jays and Coca-Cola.

FanFest will offer numerous baseball attractions including a 3,000 square foot exhibit from the Baseball Hall of Fame in Cooperstown — the first time this exhibit is being brought to Canada — as well as appearances by legendary baseball players who will sign autographs for free, an all-star dugout, as well as a venue which will sell foods from all 26 major league parks.

Upon entrance into the FanFest visitors will be greeted by the sights and sounds of the ballpark. They'll visit the All-Star Clubhouse and hear the strategy of the game from the Coca-Cola All-Star FanFest team manager.

They'll experience a tribute to Blue Jay teams past and present at the Hometown Heroes exhibit. And they'll have the chance to hear from experts of the game, as players, coaches, league officials and sportswriters conduct ongoing seminars and clinics at Diamond Theatre.

Also as part of admission visitors will get a close-up view of the All-Star Dugout, have a chance to show their baseball skills at Spring Training, and watch how baseball bats, balls and gloves are made at The Making of the Game exhibit.

Fans will get an old-fashioned look at the game and have a chance to win baseball prizes in the carnival atmosphere provided at the Field of Dreams Country Fair. FanFest goers will also be treated to one of the most comprehensive collections of cards and memorabilia at Collectors Corner.

Baseball fans will enjoy and delight in getting free autographs from the greats of the game at Heroes of Baseball, have the chance to relive great moments in baseball history at Knothole Gang exhibit, and be able to purchase official merchandise of all 26 Major League teams at the FanFest Store.

Fans will receive free FanFest Magazine with illustrations and editorial providing a fan's persepective to the All-Star festivities.

Hours of operation will be from 10 a.m. to 10 p.m. from Friday, July 5 through Monday, July 8. On Tuesday, July 9, FanFest will be open from 10 a.m. to 4 p.m.

A portion of the proceeds from Coca-Cola All-Star FanFest ticket sales will be donated to the Baseball Assistance Team and the Junior Jays Foundation.

Tickets, priced at $12 for adults and $8 for children and seniors, are available at all Ticketmaster outlets in southern Ontario, the Ottawa region and Buffalo.

To charge tickets by phone, call (416) 872-1111. Tickets are being sold on a timed entry basis (each hour on the hour) so that fans can get the most from their visit to FanFest. Once you've entered FanFest you can stay as long as you like.


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JACQUES VOGLER 789-3351

*Canada Sportswear reports high sales figures*

# Firm broadens client base during tough times

By
BRUCE PARKINSON

These are tough times for the Canadian fashion industry, both in retail and manufacturing.

Companies that are doing well in these times are definitely doing something right.

One such company is Canada Sportswear Co., a Toronto-based manufacturer and importer that reports 1990 sales figures 20 per cent higher than the year before.

"There are always winners and losers in a recession," said Ralph Goldfinger, who, along with brothers Lorie and Howie, runs the firm their father, Charles, started 37 years ago.

"You have to adapt, not complain. You have to change or fail, and you have to turn disadvantages into advantages. That's something this company has been doing."

The main ingredient for success for Canada Sportswear has been broadening its base of clients. The firm's origins are in catering to the fashion retail market, specializing in jackets for men and boys.

Just seven years ago that represented 100 per cent of the firm's business. Today it only represents 35 per cent.

The Goldfingers have found lucrative avenues in corporate promotional and sporting good areas. That is, they offer a variety of jacket styles that can be customized with corporate logos or turned into team jackets for hockey associations, schools and the like. These alternative markets are "massive," Goldfinger said.

**Canada Sportswear finds that unisex styles, such as this jacket and polo shirt, have helped to increase its popularity.**

Canada Sportswear jackets are thus worn by thousands of Canadians, from security guards to prisoners in penal institutions, from corporate executives to gas attendants.

These diversified markets help buffer lean times in fashion retail, Goldfinger said. The environment is less competitive, the buyers less demanding.

But the company has not abandoned the fashion part of the business, just branched out in search of greater success.

The low cost of offshore labor has also made things tough for Canadian manufacturers. While still producing a variety of jackets at its 30,000-square-foot location in Downsview, Canada Sportswear imports 75 per cent of the merchandise it sells.

"Domestic manufacturing is just not competitive, especially on labor-intensive garments. Canadians have to be aggressive for survival."

They also have to be knowledgeable, with their fingers as close as possible to the pulse of consumer demand. Keeping up requires a lot of reading, watching and travel. Goldfinger and his brothers travel annually to New York, Philadelphia, Chicago, Los Angeles and Europe, developing a line they believe is right for the Canadian market — and for their particular customer profile.

Close to four decades of relationships with retailers helps do the rest.

"We select what we think will sell. We might see 100 garments, bring in 15 and sell five."

For this spring, Goldfinger says a growing tendency towards unisex styles has widened the customer base. Whether it's jackets, shorts or T-shirts, many styles are attractive to both sexes.

A substantial portion of Canada Sportswear's imports, marketed under the labels Sunnit and Forecast Tradition, are aimed at the youth market — as the screaming bright colors and bold graphics suggest.

"Neons are toning down, but are still very much present. Neon on a black base is a strong contrast that is very popular."

Straight brights are also a hot item, especially when teamed with lively graphics with motifs including stars, thumbprints, polka dots, animals and beach scenes.

"The message is fun."

In jackets there is a slight comeback for denim, that old staple, especially when accented with real or faux leather.

Embossing and embroidery are other popular accents.

Male adults still prefer more subdued colors, Goldfinger said. Steel blue, black and earth tones are popular, as are nautical motifs.

The popular-priced Sunnit and Forecast Tradition lines are available nationally at retail chains including Sears, The Bay, Zellers, K-Mart, Woolworths and Bi-Way.

# *Shorts are big and baggy and acceptable everywhere*

By
SHERYL HALPERN

Streetwear shorts are news — bigger and baggier, the better.

Steven Tenenbaum, president of Hombre Outfits (Rough Trade), says that the hottest '90s commodity in men's casual wear is shorts.

"They've come off the playing courts and hit the streets; they're a must."

Not just for sports and weekends any more, twill shorts are mid-thigh length or knee-length. Belted or unbelted, cuffed or plain, they're worn downtown, to school, even to work. And classic jeans shorts are coming back, too, knee-length or a bit shorter.

Take your choice when it comes to pants in garment-washed, garment-dyed twills in brushed, sanded and peach finishes, Tenenbaum says, adding traditional canvas and calico are still available.

There are fashion-forward, funky styles, with reverse silhouettes (baggy-legged, fitted at the ankle) and intricate pleating with extra seams for emphasis.

And there are back-to-basics casuals — chinos, pleated with special attention to stitching detail. Think classy, quality chinos, with printed inner waistbands, great buttons and an easy-living attitude.

Colors are earthy — mustard, forest, pine and olive green, acorn (a taupe), blue corn (a teal), tan, sand, black and white.

When it comes to shirts, short-sleeved and long-sleeved, the word is oversized.

"Everyone wants to wear big, bigger, biggest."

Look for every sort of print, solids with print, solids with print contrasts, washed effects in poplin, chambray, hand-washed silk and rayon. Shades are dark brights — Dijon, purple, red, teal, periwinkle, paprika, jade, black and white.

As for denims, they're back with a vengeance in big-look jeans — oversized and baggy — and jackets. There's also a choice in colors — sandblasted (for the old, used look), stonewashed (any shade, dark to light) or in over-dyed black. New on the horizon are colored denims and the latest treatment, hobo-washed, which Tenenbaum says is one step past sandblasted.

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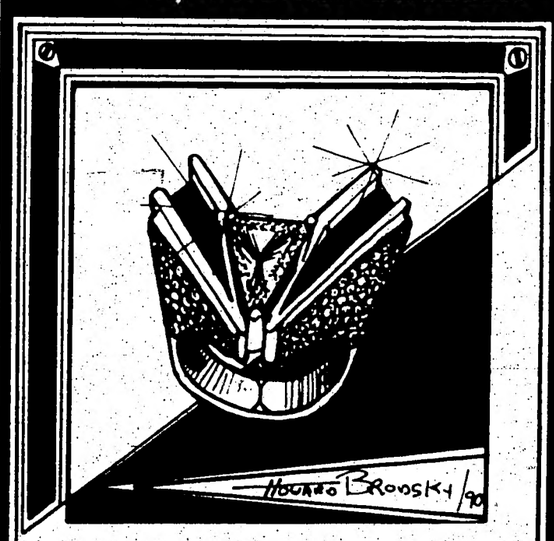


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# Arts

## Frank Rasky's SHOWBIZ SHORTS

What I like about the hour-long daily *Shirley* talk-show on the CTV network is that its Jewish hostess, **Shirley Solomon,** doesn't hog the camera. Unlike her American counterparts, **Oprah** and **Geraldo,** she graciously puts her panel of expert guests and her 200-member studio audience in the spotlight.

Frank Rasky

Furthermore, she brings both heat and light to the controversial subjects she tackles. Next week, for example, you'll be able to see on Channel 9 her shows from 1 to 2 p.m. grappling with the following topics:

- June 4, Mind Over Murder (Psychics who help solve crimes).
- June 5, Nursing Homes (when a home is not a house).
- June 6, Royals Behind Closed Doors (What goes on upstairs and downstairs at Buckingham Palace).
- June 7, Women Who Make Pornography For Women.

It's little wonder that *Shirley* — initially billed in 1989 as "Canada's first national audience participation show" — now attracts 700,000 viewers and 10,000 fan letters annually.

Its popularity is also due to the beguiling personality of its hostess. A statuesque, 5-foot-10 blonde of 44, she says of herself with a grin, "I've been called a warm and caring Pollyanna who can also be a very tough cookie."

She had to be tough to survive her childhood in Fulda, Germany, where she was born **Shyndale Brucha Gutman** — later anglicized to Shirley Brenda Goodman.

Her parents, **Helen** and **Sam Goodman,** lost almost all their relatives in the Holocaust, and Shirley was taunted as a "dirty DP" when growing up poor on Baldwin Street. Today she earns an estimated $100,000-plus; is happily married to her show producer, **Les Kottler;** and she says her zesty, poetry-writing mother "keeps *kvelling* about our blessed many *naches.*"

**Laura Taler,** the Jewish Romanian-born Toronto choreographer, will dance in her multi-media spoof of gender stereotypes, *I Want To Be A Man,* June 5 to 9 at the Glen Morris Theatre, 4 Glen Morris St. (534-1523). Also involved are Jewish composer **Tommy Bellman** and dancer **Kim Frank.**

Sexy comedienne **Carol Leifer,** a regular on the *David Letterman Show,* will present her own *Carol Doesn't Leifer Anymore* act June 7 and 8 at the **Stephen Elias** and **Ellen Wagner** Laugh Resort Comedy Club, 26 Lombard St. (364-5233). Divorced from New York stand-up comic **Rich Shydner,** she wisecracks: "I'm the classic example of women who love men who hate women."

Mazel tov to storyteller **Dan Yashinsky,** who will emcee the Ontario Arts Council Folk Arts Awards ceremony June 19 at Harbourfront's Premiere Dance Theatre. I heartily recommend the new anthology he has compiled, *Tales For An Unknown City: Stories From One Thousand And One Friday Nights* (McGill-Queen's University Press; 290 pages; $29.95). Its Toronto Jewish storytellers include **Leslie Robbins, Alec Gelcer, Michael Wax, Marvyne Jenoff, Justin Lewis** and **Aubrey Davis.**

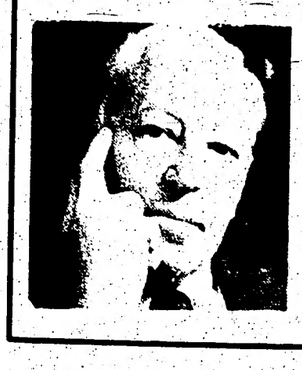
My quote of the week comes from Dave Brubeck, the 71-year-old Jewish pianist-composer of "cool jazz," who will be the headliner June 14 at Massey Hall of the jazz concert promoted by **Bob Sniderman's** Top of The Senator (364-7517):

"A jazz musician is a juggler who uses harmonies instead of oranges."

CTV talk show hostess Shirley Solomon

### Sure to stimulate discussion

# *Alternative way to affirm Judaism shown*



## Books

By BERNARD BASKIN

**The Star of Return: Judaism after the Holocaust, by Dow Marmur (Greenwood Press, $42,95).**

The Holocaust, with all of its tragic overtones, marked the end of an era in Jewish history; the creation of the State of Israel marked the beginning of another.

For the author of this book, the senior rabbi at Holy Blossom Temple in Toronto, Judaism, in confronting the reality of Israel, is in the midst of a paradigmatic shift. After all, Israel has transformed all aspects of Jewish life, revitalized Jewish culture in the Disapora and brought new dimensions of pride, assurance and confidence to Jews everywhere.

He writes, "Because Israel exists, many Jews want to stay Jewish and are prepared to perform Jewish acts — brit mila, the covenant of circumcision, being a telling example — irrespective of their formal religious affiliation. For they feel in their guts and bones that through such acts they are underwriting the covenant. They, as it were, are religious in spite of themselves."

Building on Franz Rosenzweig's famous Magen David model which emphasized the ideals of faith in God, the affirmation of the Jewish people and the return to the land, Rabbi Marmur, reflecting the transformation that has taken place in Jewish life, substitutes the ideals of hope, righteousness and power.

The emergence of Israel has for the first time in two millennia brought a Jewish nation into the arena of history as an active participant with influence and power. Can Jews exercise power and remain true to their spiritual patrimony? Whatever power Israel now posseses, asserts the author, "must be coupled with righteous behavior." For example, "If the occupation of the territories is to mean that another people is to be constrained and have its human rights curtailed, be it for good reasons (national security) or bad (economic exploitation), the Jewishness of a state that so subjects others comes into question. One of the primary aims of the Jewish state has always been to rescue the victims of oppression and homelessness. It should not, therefore, even contemplate oppressing others and rendering them homeless."

Is it fair or proper for Jews in the Diaspora to criticize Israel's misuse of power? Rabbi Marmur believes that we have no alternative. If Jews do not raise our voices to affirm righteousness, "we will present ourselves either as stooges or as zombies."

"The Star of Return" discusses such matters as the inadequacy of North American civil religion, the necessity of prayer as a form of reaching out and reconnecting with our fellow human beings and God, our overconcern with anti-Semitism, and how Jews can turn to God in wonder and gratitude as a response to a radically new situation.

"If we have learned nothing else in this century, we should have learned that humanity has discredited itself. God may not be accessible or self-evident to us, but we cannot be human without crying out to Him. Otherwise, only despair is left, for humanity will not help us."

The author maintains that his book is directed mainly at marginal or non-observant Jews who are now shown another way to affirm their Judaism. It is no longer just the Halacha, the strict observance of traditional laws that can provide religious meaning and purpose. Today there is the alternative of a collective, covenantal effort to affirm Israel's singularity, to assure its security and to help in strengthening its sense of justice.

Undoubtedly, Rabbi Marmur's "sustained meditation" will stimulate contrary opinions and arguments, but it will be of great interest to all concerned and thinking Jews. It deserves another edition in paperbound form for wider distribution and fruitful discussion.

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# Concert celebrates Russian-Jewish talent

**TORONTO —** On Thursday, June 6, the Joseph and Faye Firestone Concert, Beth Tzedec Congregation, proudly presents The Musical Artistry of the Russian Jews.

With the advent of glasnost, Toronto has become a haven for some of the richest talent ever to be produced in the Soviet Union — each performer with an outstanding background.

Composer Yefim Adler, whose principal works include symphonic and vocal-instrumental compositions, works for musical theatre, choral works, vocal music, and music for children, has written a piece to be premiered at this concert.

His works have been performed and acclaimed, both in Russia and abroad. His music has been conducted by Maxim Shostakovich and played by many symphony orchestras, including the Berlin Radio Orchestra.

Grigory Goldberg, cello, is a founding member of the award winning Chamber Arts Quartet, and participated in their prize winning performance at the International String Quartet Competition at Evian, France and the Fishoff Chamber Music Competition in the U.S. He joined the Toronto Symphony in 1987.

Soprano Vera Kaushansky was a soloist with the Russian State Academic Capella. She toured extensively and appeared frequently on State Radio. From 1978, she has been a member of the vocal faculty of the Royal Conservatory of Toronto.

Baritone Leonid Karpinsky, graduated as an opera and concert singer from the famous Tchaikovsky Academy of Music. He also has performed throughout Europe, and since arriving in Canada, has appeared with the Toronto Symphony Orchestra, and on CBC Radio and Television.

Senia Tubashnik was principal oboe of the Moscow Philharmonic Orchestra under Kyrill Kondrashin. He has appeared as soloist with the Moscow Philharmonic, Moscow Chamber Orchestra and Israel Philharmonic.

He has played with Stravinsky, Shostacovitch, Katchachurian, David Oistrach, Mstislav Roskopovitch, Isaac Stern, Leonard Bernstein, Zubin Mehta, Vladimir Ashkinazy and Itzhak Perlman.

Pianist Natasha Tyomkina attained the coveted post graduate diploma of aspirantura at the Moscow

[Cont'd. on page 37]

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*Hidden talents finally revealed*

# Barb Barsky's clown a show-stealer in musical revue

## The Lively ARTS

By FRANK RASKY

Barbara Barsky shines in Closer Than Ever.

The wonderful thing about show people is that you never know what hidden talents are lurking beneath their facades.

So consider this a bouquet offered with a belated apology to **Barbara Barsky.** She's a Winnipeg-born Jewish showgirl in her 30s, who appears to have been born again as a truly wondrous clown in a musical revue that has recently come to town.

In the past, I've considered Barsky a so-so but not sensational dancer (as Cassie in the Limelight Dinner Theatre production of *Chorus Line.*) I've also regarded her as a so-so but not sensational singer (as Nancy in the Stage West Dinner Theatre production of *Oliver!).*

But now, thanks to the opportunity given to her by the Jewish New York director-choreographer **Marcia Milgrom Dodge,** Barsky has burst forth as an absolutely brilliant singing, dancing *comedienne.*

As far as I'm concerned, she's a star who stands out as a dazzler in the revival of *Closer Than Ever,* the award-winning Off-Broadway musical show of 1989. Featuring three other personable Toronto entertainers **(Susan Henley, Marek Norman** and **Jonathan Whittaker)** as well as the gifted local pianist **David Warrack** and bass player **Bob Hewus,** it's scheduled to run indefinitely at YPT's Susan Rubes Theatre, 165 Front St. E., 864-9732.

Its team of creators, hitherto unknown to me, are **Richard Maltby, Jr.,** co-lyricist of the current London and Broadway hit, *Miss Saigon,* and **David Shire,** a Grammy Award-winning composer for the *Saturday Night Fever* record album.

The pair have strung together 23 songs they've written over the past 10 years dealing with a shop-worn subject — the agonies and ecstasies of Manhattan yuppies coping with power lunches, prostates, aerobics and second marriages.

Some New York reviewers have gone overboard in rating the collaborators as contemporary Stephen Sondheims. That's nonsense, of course. Ordinarily, I'd dismiss the revue as second-rate, derivative Sondheim, a genius who long ago covered the *angst* of neurotic New Yorkers with far more wit, sophistication and cleverness in *Company* and *Follies.*

Nevertheless, I urge you to catch the show just to see Barsky strut her stuff with panache in a half dozen or so comic numbers. To cite three examples:

With her dewdrop eyes, her kewpie doll air of innocence and boop-boop-a-doop singing voice, she's funniest in *Miss Byrd.* In it she plays a sappy, moony steno who dances around the stage seated on a swivel chair while singing rapturously of her quickie nooner sex romps in the office of her boss.

In *You Want To Be My Friend?* she adopts a wolverine laugh and the billious screech of a Medusa who has been scorned. Turning the tables, the timid lass turned harpie attacks her boyfriend who arrogantly tries to jilt her with the excuse that they'll always remain good buddies.

And in *Back On Base,* she's a frustrated wannabe wife who is vainly competing for the attention of another boyfriend, bassist Bob Hewus, who harbors a passion exclusively for his bass fiddle.

With Barsky around to milk a feeble gag line for laughs until it moos, *Closer Than ever* ranks as a pleasantly beguiling way of spending a summer evening.

* * *

MINIREVIEWS:

There's only one possible virtue in the gimmicky, high-tech *Hamlet,* updated and staged by director Neil Munro for Theatre Plus Toronto (running in repertory until July 18 at St. Lawrence Centre, 27 Front St. E., 366-7723).

### Hamlet obscene

The company's artistic director, Duncan McIntosh, argues that the spectacle of a sax-playing, cocaine-popping Prince of Denmark, hipped on hard metal rock and Playboy magazine centrefolds, frolicking nude in bed with Ophelia, and given to patting the sexy derriere of his "Mom," Queen Gertrude, may make Shakespeare's 400-year-old classic more accessible to young people ordinarily turned off by stage drama.

But I ask: Accessible to what?

Personally, as a lover of the poetry and majesty of the greatest play ever written in the English language, I found this cartoonish, TV rap version an obscenity.

It's as debasing as the epithet put into the mouth of Hamlet's stepfather, as the villainous King Claudius and other remaining characters onstage are massacred by Hamlet with his vengeful machine gun in the new ending of this ersatz tragedy. The king yells: "What the f---."

* * *

The British poet, W. H. Auden, once said, "No good opera plot can be sensible, for people do not sing when they are feeling sensible."

Likewise, Oscar Levant, the late Jewish pianist and wit, defined opera as "silly melodrama, in which a fat soprano is stabbed in the third act and then spends a whole hour warbling arias before she finally dies."

In other words, people don't pay attention to the preposterous libretto of an opera; they're interested solely in hearing the lovely singing and melodic music.

Theatre Plus Toronto's artistic director Duncan McIntosh has once again perpetrated a travesty when producing a modern dress version of the Pierre Beaumarchais 1784 stage comedy, *The Marriage Of Figaro* (running in repertory until July 27 at the St. Lawrence Centre).

The only reason that this dated farce of confused identities and slamming bedroom doors has survived is that it formed the plot basis of Mozart's 1786 opera masterpiece bearing the same name. In its present form, to put it bluntly, it's a piece of slapstick buffoonery that's charmless, mirthless, and, to add insult to injury, Mozartless.

For the incidental music of this fiasco, the revisionists — McIntosh and his partner in crime, Canadian actor Richard Binsley — have chosen selections from *Phantom of the Opera* plus, of all things, the shmaltzy pop tune, *And The Band Played On.*

Binsley, who plays the title role in frenzied, hysterical style, has transformed Figaro from a barber in Seville into a fast-talking publicity man for a rich land developer who lives in a mansion on the Bridal Path in north Toronto. The audience is supposed to guffaw at the contemporary references, such as when Figaro's bride-to-be (Chick Reid) protests, "I'm not a Perrier type; I'm a President's Choice type of gal."

I suggest that McIntosh and his henchmen stop fiddling around with the work of geniuses like Shakespeare and Mozart. By the time you read this, I'll be in Stratford savoring the *real* Shakespearean *Hamlet* and on my return, I'm looking forward to hearing the Canadian Opera Company's June performance of the *genius* Mozartian marriage of the Seville barber.

## *Russian talent displayed*

[Cont'd. from page 36]

Conservatory. She was the first prize winner in the National Piano Competition in the Soviet Union and also first prize winner in the International Piano Competition in Czechoslovakia.

The evening promises to be a magnificent blend of classical and light music from a superb array of musicians, performing as soloists, and in combination. Admission is free.

For further information, contact Barbara Kelman, concert chairman, or Cantor Paul Kowarsky, at 781-3511.

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**Leisure Pleasures**

By VIVIENNE MUHLING 422-2331

Hilarious musical **NUNSENSE** opens June 6, directed by **Diane Nyland Proctor,** who won a DORA for her choreography when **NUNSENSE** last played T.O. to rave revues. $10 discount for previews thru June 5. Best bet for wee ones is **CINDREELLA,** 1:30 Sat. & Sun., lunch from noon. Book for both at **Limelight Dinner Theatre, 2026 Yonge St., 482-5200.**

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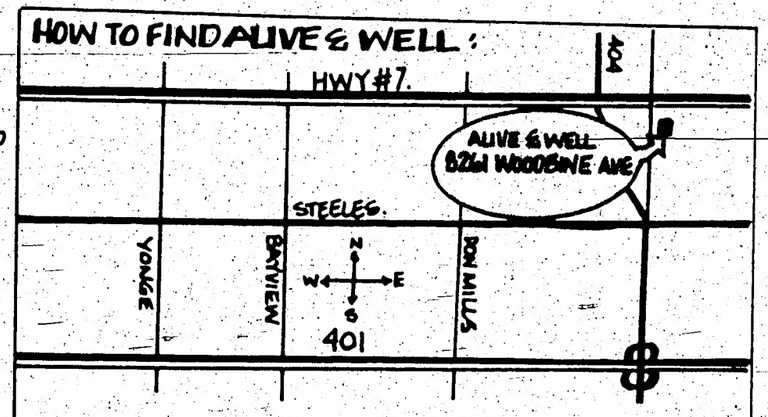


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# Groucho Marx legend refuses to die

By
GERRY MORRIS

At Groucho's last birthday party — he died August 19, 1977, at the age of 87 — he raised his glass of pink lemonade and said: "I'm as young as the day is long, and this has been a very short day. Nothing lasts forever."

The Groucho legend is an exception. It has refused to die, as have 13 classic Marx Brothers films spearheaded by the barb-wielding Groucho. Having had my own adolescence illuminatedd by their timeless humor, I can appreciate the continued interest in the team by present-day college crowds, film buffs in revival houses and active video cassette take-outs.

There was homage to the Marx Brothers this year at the Cannes Film festival; and even without Groucho's presence there were turn-away crowds for a Marx Brothers retrospective in honor of Groucho's 100th birthday. Comedies such as *Duck Soup, A Night At The Opera, Animal Crackers* (remember his trademark songs *Hurrah For Captain Spaulding* and *Hello, I Must Be Going?)* and *A Day At The Races* are now considered masterpieces of sophisticatedd wit. No wonder — the screen plays were written by three of America's greatest humorists: George S. Kaufman, Morrie Ryskind and S. J. Perelman.

In an era that featured many bona-fide originals (among them: Jimmy Durante, Jack Benny, Buster Keaton, Charlie Chaplin, George Burns), Groucho, the celebrated non-conformist, was a remarkable peformer. If his provocative leer and painted-on moustache weren't enough, then the half-mast, poised cigar would have pegged him as a wickedly eccentric comedian.

The Marx Brothers, born of immigrant Jewish parents, grew up in New York's Yorkville section where they slept four in a bed. Father Sam Marx was no better a tailor than he was a pinochle player, but he worked harder on the latter occupation.

In a strange parental twist, matriarchal Minnie Marx urged her five sons (Chico, Harpo, Gummo, Groucho and Zeppo) to go into show business. "Where else can people who don't know anything make such good money?" Reflecting on his earlier years, Groucho once said: "We were so poor even my parents had to share the same bed."

It was Julius Henry Marx (nicknamed Groucho) who was the most responsible and best organized of the five boys. He wasn't the oldest, but nevertheless was the leader of the pack.

"I always wanted to be a writer," Groucho said, "but I became an actor because I had an uncle (Al Shean of the memorable Gallagher and Shean Vaudeville act) who was making $250 a week. I wasn't making anything, not even an occasional girl." He eventually did become a writer and was as proud of his five books as of anything he ever did in show business.

After the brothers disbanded their act, that quick, outrageous Groucho wit found new heights of public acceptance in radio and television. As a masterly conveyor of madcap repartee, he sparred with contestants as quiz-master on the long running show *You Bet Your Life*.

When a middle-aged teacher came on and claimed she was "approaching 40" Groucho asked her "From which direction?" A Chinese contestant said he was 24.

Groucho asked: "In years or yen?"

The Chinese lad said: "You don't count age in yen."

Groucho replied: "No? I have a yen to be 24 again."

His reputation of 40 years as a girl chaser was illustrated when, told by a pretty contestant: "I go to College for Girls," he replied: "That's the reason I'd want to go too."

Of his approach to his profession, he wrote: "My attitude has always been 'the hell with it.' My brothers and I always played to ourselves. We never played to the audience."

Like so many comics who had a wonderful public persona, he spent a great deal of time lamenting his lucklessness with women. In a letter to his son, Arthur, on the day the first Mrs. Marx left home, he wrote: "I said goodbye to her before she drove off in her car. It was one of those awkward half-serious, half-comic moments, and I didn't know quite what to say. I put my hand out and said: 'Well, it was nice knowing you, and if you're ever in the neighborhood again drop in.'"

**Groucho spearheaded the Marx Brothers.**

Giving his last interview to Playboy Magazine he was asked: "What do you think is responsible for your last three divorces?" "My last three marriages," was his lightning reply.

In spite of changing entertainment tastes, he kept America laughing for 60 years, taking potshots at phonies and stuffed shirts: no one ridiculed authority with such originality and socially acceptable cheekiness.

Leo Rosten, in his book *People I Have Loved, Known and Admired*, tells his favorite Marxism.

"Groucho and I were driving back from Mexico; his car stopped at the U.S. immigration post on the California border, and the government officer asked him the usual question: "Are you an American citizen?"

"Sure," replied Marx.

"Where were you born?"

New York."

What's your occupation?" Groucho's eyes narrowed.

"Smuggler."

As his skulking figure faded from view, he was unable to hide his wistfulness that is aging's sadness. The loss of his brothers and close friends made his world lonelier and lonelier but there was still a smattering of surviving humor.

In 1954 at Harpo's death bed (he was one of the authentic intellectual members of the Algonquin Round Table), the harp-playing brother said weakly to Groucho: "I'll send you a card when I get to the other side."

A few years later Groucho sadly confessed: "You know something, I haven't heard a god-dammed thing."

**(c) 1991, Gerry Morris**

# TRAVEL TALK

By
LEN BUTCHER

Are you a walker? If you're one of those people I see early mornings along Metro streets swinging your arms like you're punching some imaginary foe and your butt looking like it's trying to fight its way out of your shorts, then the following may be too tame for you. But for those sane, normal people who enjoy easy walking and beautiful scenery, read on.

**Philip Scriver** of **English Wanderer** in **Durham, England,** says he is repeating his **In the Footsteps of Captain Cook** walking tour this year. It's a six-night tour of easy walking, starting at the museum in **Marton-in-Cleveland** the birthplace of **James Cook.** From **Marton** the tour follows ancient footpaths across **Cleveland** farms to the **North York** (this should make you feel at home) **Moors National Park,** stopping at small country towns along the way.

The walk then continues along the coastal footpath of the **North Sea** with its undulating (What a great word. Makes your mind wander a bit) cliffs. Of course, what would an **English** walk be without tea time and that's a good enough excuse to stop at one of the small seaside villages for some fresh cream and strawberry jam on scones.

The tour finishes at **Whitby,** where in 1746, **Cook** worked on a **Whitby "Cat".**

Now if you're sitting there saying to yourself, "Hey, sounds great, but like you **Butcher,** if I can't find a parking place 10 feet from the mall entrance, I drive back home," don't worry. **Scriver** says no day is longer than nine miles and each group is limited to 18, so that the guide can keep a close eye on everyone.

There are two **Cook** tours still available--Sept. 14-20 and Oct. 5-11. Price is 439 pounds, and no, I don't know what the equivalent is in Canadian dollars. Do I have to do everything for you? This price includes accommodations and meals.

There are also 120 other walking tours to choose from in the hills of **England, Wales, Scotland** and **Ireland** with options from a weekend to a fortnight (that's REAL English for two weeks) and all grades of walking, from easy to tough.

If this kind of vacation appeals to you, contact **English Wanderer** at 6 George St., No. 18, Ferryhill Co., Durham DL17 ODT, England, or call 011-44-740-653-169.

* * * * *

Okay. Call me unpatriotic. Call me traitor. But I've got to tell you. On Monday, June 10, rent a car, don a wig and surreptitiously sneak into the **North York Memorial Hall** at 5100 Yonge St. before 7 p.m.

That's when a **Buffalo** bargains shopping seminar is going to be held, conducted by **Mark Adler** author of **Buffalo Bargains.** Mark's going to tell you how you can save time and money in **Buffalo** and **Niagara Falls** bargain outlets. He's also going to give advice on where to find special discounts and even freebies in western **New York.**

Registration fee is $25 if you pay in advance. At the door it's $30. As well as advice, your admission charge gets you a copy of *Buffalo Bargains 1991* which includes coupons redeemable at shopping outlets.

For more info call **Mark Adler** at 398-5639.

* * * * *

More from **Israel. Delicious Debbie** at the **Israel Government Tourist Office** in **Toronto** keeps me supplied with material to tempt you to visit one of the great destinations in the world. That's not only my opinion, but that of almost everyone who has ever been there.

Anyway, I can't talk about **Israel** without mentioning the country's southernmost resort, **Eilat.** It averages nearly 360 sunny days a year and the **Red Sea's** waters are always above 20 degrees. The coral reefs and exotic marine life in the **Gulf of Eilat,** particularly at **Coral Beach** have made **Eilat** an international diving centre.

And there's so much more. From an artificial lagoon at one of its five beaches to the five-star hotels, Eilat offers something for all ages. Whether you're single and enjoy the night life, or married with five kids, you'll love it in **Eilat.** I did, and I remember it well. It was the spring of '87. A gentle breeze blew off the sea and the warm sand beneath our...but I digress.

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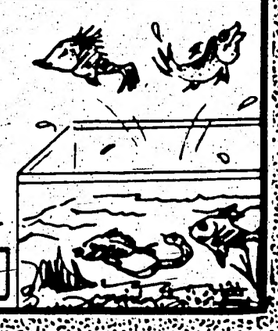

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# Lucerne's a magnetic blend of water, sky, mountains

By
SHELDON KIRSHNER

LUCERNE —

On a clear, sunny day, Lucerne is unsurpassable, a magnetic blend of water, sky and mountains.

Central Switzerland's largest city, Lucerne lies at the northern end of glassy Lake Lucerne, which itself is ringed by rolling meadows dotted with rustic chalets and the magnificent snow-clad Alps.

These craggy peaks, ranging from Ritzlihorn to Glockhaus, never fail to impress a visitor, particularly in good weather, when visibility is ideal.

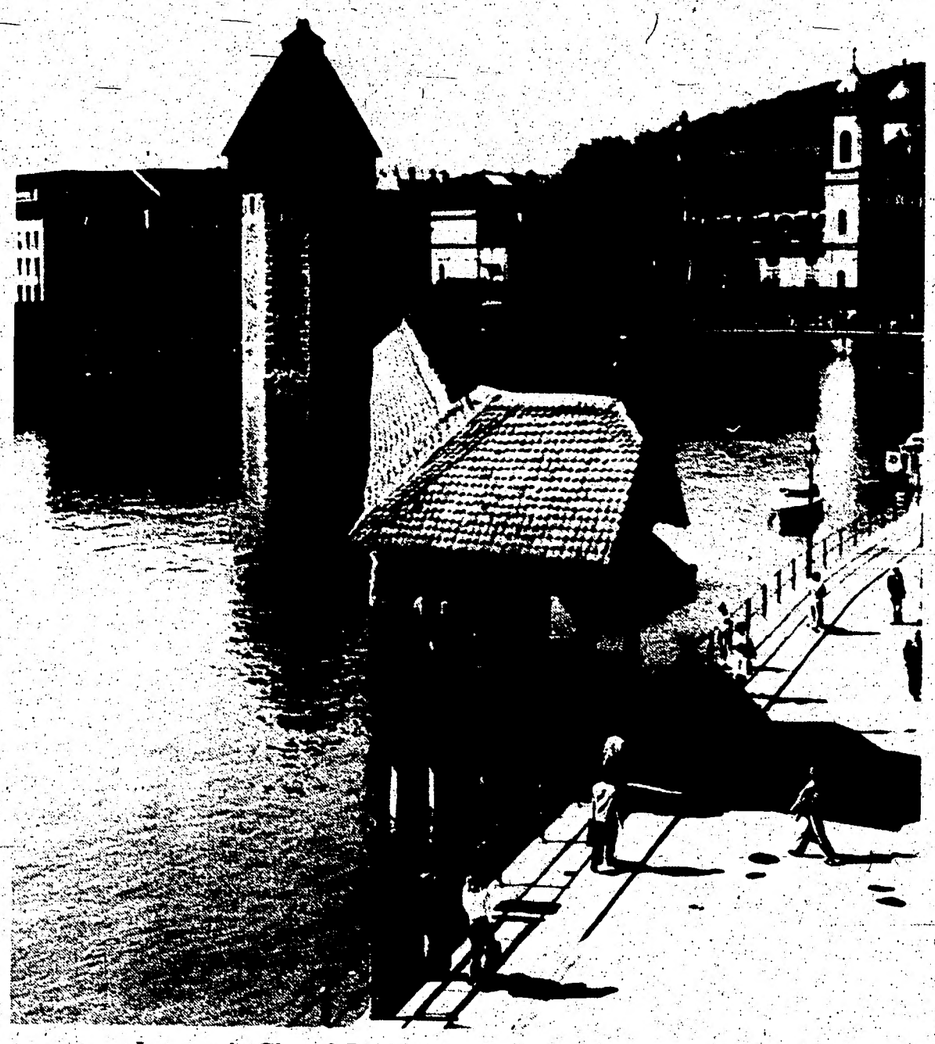
But scenic vistas are only part of the pleasures Lucerne (Luzern in German) offers a traveller.

The first city to join the 700-year-old Swiss Confederation, Lucerne is a compact and attractive destination with a medieval quarter whose Old World ambience is always a treat for a North American tourist accustomed to sterile skyscrapers and impersonal thoroughfares.

As you explore this atmospheric, bustling neighborhood, you wander down narrow, cobblestone streets, passing plazas dominated by ornate fountains, sturdy public buildings with Renaissance pedigrees and private homes with inventive frescoes on their frontages.

More specifically, your jaunt takes you past such sights as the Hirschenplatz, the Kornmarkt and the Weinmarkt.

Cosy and charming, the Weinmarkt was, until the 17th century, the venue of passion plays. The Kornmarkt is noted for its Italian Renaissance town hall, while the Hirschenplatz derives its name from a Middle Ages inn still in business.



Lucerne's Chapel Bridge was built in the Middle Ages.

Lucerne is known for its wooden covered bridges, and by far the most striking one is the Chapel Bridge, which runs into an octagonal tower that was once part of the city's fortifications. The oldest medieval wooden bridge in Europe, the Chapel Bridge is renowned for its well-preserved murals of Swiss history.

Lucerne is in an upbeat mood on Tuesday and Saturday mornings, when its river-side arcades are taken over by vendors selling fruits and vegetables, herbs, fish, flowers and knick knacks. As luck would have it, I happened to be here on a Saturday. I thoroughly enjoyed its vitality and color.

Be sure to visit the Lion Monument, which Mark Twain described as "the saddest and most compassionate piece of rock on Earth." A noble sculpture of a dying lion with a broken spear in its back, it honors the valor of Swiss soldiers. (Switzerland's neutral status, which keeps it out of trouble, dates back to the 1815 Congress of Vienna.)

The Grand Panorama, a 360 degree war mural of French soldiers seeking asylum in Switzerland during the Franco-Prussian War, is moving and well worth seeing.

The Swiss Transport Museum, billed as the most comprehensive of its kind in Europe, is also recommended. The steam locomotives, redolent of a simpler age, are especially impressive.

The Jewish community of Lucerne and environs, consisting of about 450 persons, is mainly Orthodox. There is a yeshiva in the neighboring municipality of Kriens, the only one in Switzerland. It was established about 40 years ago.

Hugo Benjamin, the communal president, said that the community is in a state of decline owing to the low birth rate. Soviet Jews, he said, are being encouraged to settle in Lucerne.

* * *

*More information on Lucerne can be obtained from the Swiss National Tourist Office in Toronto (971-9734). Swissair flies from Toronto and Montreal.*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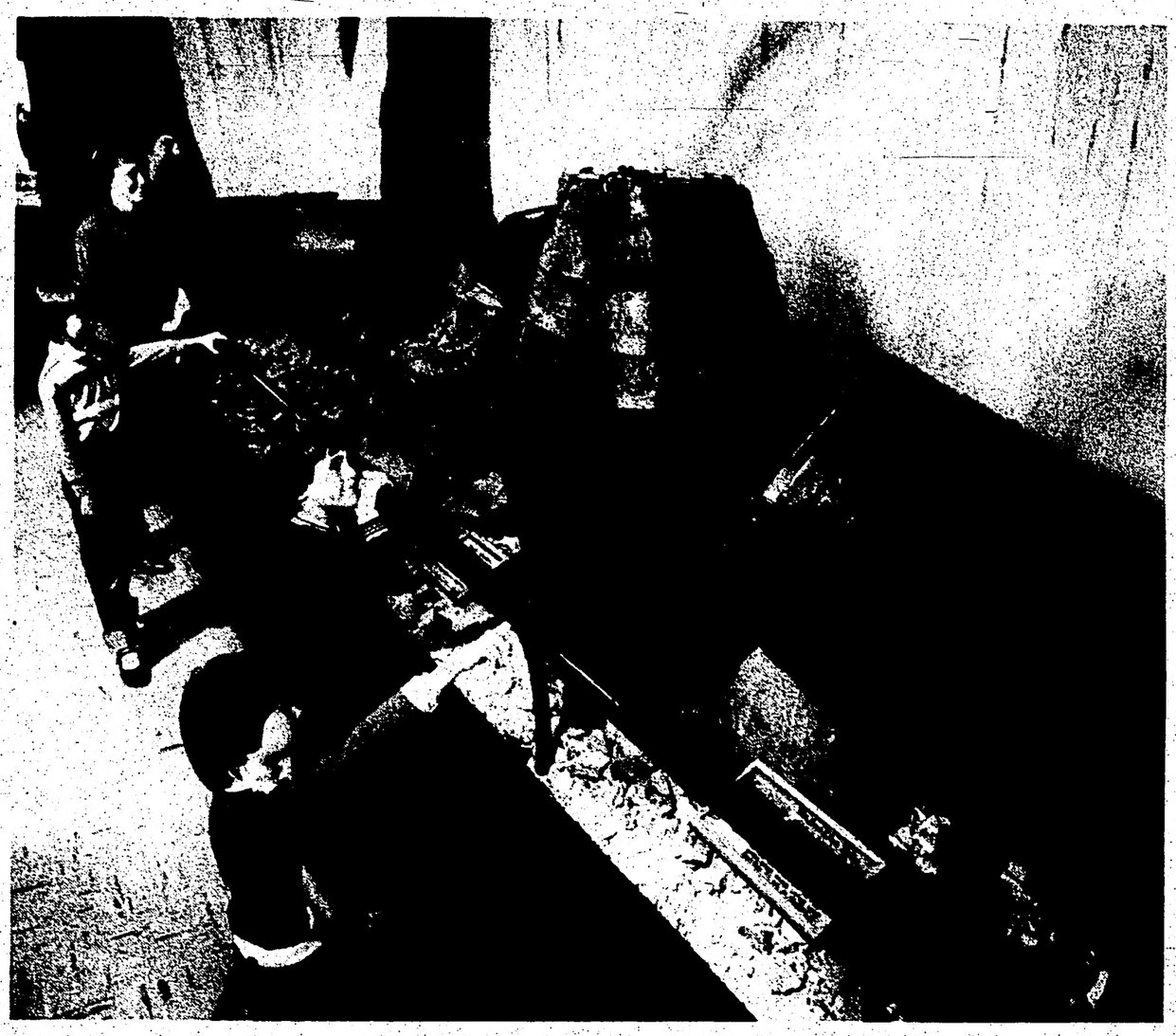
# Travel

## Includes daredevils and mummies

# *Falls oldest museum boasts colorful past*

By
BILL GLADSTONE



Daredevils' Barrels at the Niagara Falls Museum.

**NIAGARA FALLS —** An eclectic and highly unusual assortment of Egyptian mummies, Oriental curios, daredevil paraphernalia, native artifacts and tableaux of early Americans and Inuit life are among the curiosities on display at the privately-owned Niagara Falls Museum in Niagara Falls, Ont.

The museum, reputedly the oldest in North America, has a long and colorful history. Established in 1827, it predates American showman P. T. Barnum's famous American Museum in New York City by 15 years. Abraham Lincoln, Ulysses S. Grant, Daniel Webster, King Edward VII, Jenny Lind and even Barnum himself are among many well-known 19th-century notables who signed the guest register.

Of course, no 19th-century personages could have seen the Daredevil Hall of Fame, perhaps the strongest of the museum's 26 galleries. The earliest daredevil here is schoolteacher Anna Taylor, who made her legendary plummet over the falls in 1901. Remarkably intact, her narrow, well-reinforced barrel is one of four such vessels on display.

"After they see the Falls, people want to know everything about those crazy people who went over it," says Jacob Sherman, general manager of the eccentric 163-year-old institution that his grandfather purchased in 1942 and his grandmother still owns.

Housed since 1958 in an imposing, turn-of-the-century building once occupied by a corset company, the museum has moved three times since founder Thomas Barnett constructed its original home, known as Table Rock House, at the brink of the Horseshoe Falls.

In 1860, the year Barnett built a new Table Rock House for the museum, his son, Colonel Sydney Barnett, went to Egypt where he acquired many archeological antiquities, including seven mummies now central to the collection.

In 1877, after the Canadian government expropriated Table Rock House, the collection moved across the river to Niagara Falls, N.Y., where it stayed until its home was again expropriated, this time by the American government.

During those years, the collection continued to expand through the efforts of renowned scholar-collectors like Dr. Douglass, an Egyptologist from McGill University, and Professor Agassiz of Cambridge, who entrusted the museum with fossil, shell and coral collections.

The museum obtained many curios and specimens of natural history at the Pan American Exposition in Buffalo, N.Y., in 1901, including the stump of "the largest redwood tree ever felled," some 26 metres in circumference.

Besides being the oldest, the Niagara Falls Museum may also be one of the most old-fashioned museums on the continent. Presented without benefit of modern innovations in the curatorial arts, the 19th-century antiques and contraptions, natural marvels, and dusty displays crammed onto its four floors hearken back to a far less sophisticated era of museumology when curators brazenly combined scholarship with showmanship.

"People walk through here and ask, 'Is it a museum or is it an attraction?' " Sherman says. "And they have a hard time trying to decide. But we get visits from thousands of schoolchildren each year."

A Niagara Falls, N.Y. resident, Sherman was the only one of several siblings "lucky or crazy enough" to go into his grandparents' peculiar, anachronistic business.

Because it is privately owned, funds for preservation and upgrading are scarce, he says. "The collection is fairly complete in itself," he says. "It's really a museum of a museum."

The Niagara Falls Museum is located at 5651 River Rd. in Niagara Falls, Ont., right at the foot of the Rainbow Bridge. It is open year-round from 8:30 a.m. to 11 p.m. daily. Admittance is $4 adults, $3.50 seniors, $3.25 students and $2.25 children. For large tour or school groups, call (416) 356-2151 to make visiting arrangements.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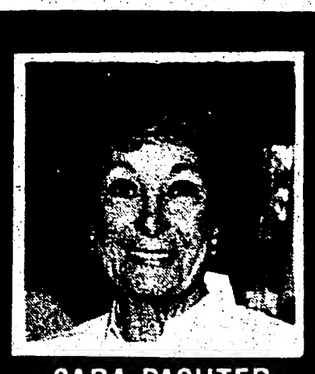
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# Business Outlook

## *Camera-ready artwork*

# System aids advertising process

By
STEPHANIE CHAPMAN

TORONTO —

"Is it coming through yet?"

The answer was delayed by the whirling and ticking noise from the machine at the end of the room. As the technical explanation was provided by the experts, the guests stood at the end of the processor awaiting the end product like expectant parents waiting for a child.

"Here it comes ..."

Out slid the masterpiece — camera-ready artwork advertising a new movie.

Another success for the MIJO Corp..

Although many might assume MIJO is of Japanese origin, it isn't. The MI is a derivative of Michael and the JO has been taken from Joel.

So, who are Michael and Joel?

Michael Goldberg and Joel Reitman are the executive vice-president and president, respectively, of MIJO Corp.

This 12-year-old company, known in Canada as MIJO Productions, provides a wide range of services relating to radio and television advertising materials. Its client base consists of both advertising agencies as well as major and independent motion picture distributors.

Last June, the firm announced that it had formed an association with Maxwell AD/SAT Inc., New York for the purpose of transmitting print advertising via satellite from Los Angeles and New York to its site in Toronto.

AD/SAT, founded in 1987, is a subsidiary of Maxwell Communication Corp., a public company which is the largest commercial and newspaper printer in Europe.

Using high-resolution, large, form facsimile equipment, AD/SAT transmits camera-ready artwork in both black and white and color separations from New York and Los Angeles to more than 120 network member newpapers throughout the U.S.

The new Canadian AD/SAT site is owned and operated by MIJO Corp. in downtown Toronto.

Reitman said that its satellite dish is located on the top of the Cineplex Odeon theatre location at Yonge Street and St. Clair Avenue.

In order for the installation of the unit to be successful, Bell Canada had to run a fibre optic line under Yonge Street which would enable the company to turn the machine on, he said, adding that all aspects of transmission are controlled from New York or Los Angeles.

Essentially, what happens during transmission is the computer in either of the U.S. headquarters breaks down a finished advertisment into a series of dots. These dots are then sent by satellite to the Toronto receiver at the MIJO Corporation.

What is received by Reitman, Goldberg and Print Services Manager Drew Conlin are those same dots in the reconstructed pattern of the original advertisement.

In less than five minutes, a full-page, broadsheet advertisment, or several smaller ads, are transmitted.

AD/SAT tracks all ad transmissions by computer with an insertion advisory order, terminal confirmation, transmission manifest and transmission report.

Upon receiving the material, Conlin is responsible for substituting the American content with Canadian information. For instance, when some of the movie advertisements that are transmitted include quotes from the U.S. newspapers, Conlin will substitute those with quotes from the Canadian press.

While the process has been in Canada for about 18 months, Reitman and Goldberg agree that AD/SAT is going well.

They added that the next avenue of expansion for MIJO Corp. will be to whet the appetites of more advertisement agencies within Canada.

Today, some of the company's many motion picture clients include Warner Brothers, Walt Disney/Touchstone, Orion Pictures, Paramount Pictures, Universal Films, Alliance Communications and Twentieth Century Fox.

# *British Columbia will authorize retirement plan*

By
MAURICE LUCOW

VICTORIA —

Legislation authorizing establishment of the British Columbia Retirement Savings Plan will be passed at the current session of the B.C. Legislature. It will be a voluntary plan.

Operated by a board of governors made up of people from all areas of the province, the RSP, which will go into effect early next year, will be open to all British Columbians aged 19 to 64. Retirement benefits can begin any time between the ages of 55 and 71.

A special feature of the plan is that homemakers who are not part of the paid workforce, are eligible to participate. At-home parents who care for at least one child under 13 years (including foster children) and who are not working full-time outside the home, can qualify for government grants to the plan of up to $500 per year if the annual family income is under $30;000.

Contributions made through employers are portable, along with accumulated interest, if the person changes jobs anywhere in the province.

According to Premier Rita Johnston, the RSP will not be a drain on the provincial treasury. She said the money saved from the sale of government assets over the past few years will be used to establish the plan, "without increasing taxes."

She said small and medium-sized businesses are contributing an increasing share to the economic well-being of the province and "they cannot be expected, with the rising cost of doing business, to also carry the cost of designing, starting up and administering their own retirement benefit plans."

Johnston said B.C.'s population is getting older. Today, there are 408,000 British Columbians over 65. In 20 years the total will be over 700,000. "The importance of planning now for our aging population cannot be overstated," the premier said.

# Israeli-traded stocks topic of future talk

The Canada-Israel Chamber of Commerce is sponsoring a lecture that will discuss Israeli stocks that are traded in the United States as well as the capital markets in Israel.

The lecture is scheduled for Thursday June 13 at 8 p.m. The guest speaker is Jonathon Ben-Cnaan, President of Axiom - ICF Capital Inc./New York.

Ben-Cnaan will present a survey of the Israeli Universe and give an explanation of their performance over the last two and a half years.

He will also analyze fundamental developments on the Tel Aviv Stock Exchange and discuss why there is an historic opportunity to invest there.

For more information, those interested are asked to contact the Canada-Israel Chamber of Commerce at (416) 961-7302.


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## Business Outlook

# *Kibbutzim program for Soviet Jews*

By
ALIZA MARCUS

NEW YORK (JTA) — As political parties and religious groups vie with each other to woo the massive numbers of Soviet Jews settling in Israel, the socialist kibbutz movement has embarked on its own ambitious project to entice 10,000 Soviet Jews onto kibbutzim.

The number may seem small relative to the one million Soviet Jews expected to arrive in Israel by the end of 1993. But for the kibbutz movement, with some 105,000 members on just over 200 kibbutzim, it represents a significant absorption.

It also represents a significant infusion of much-needed human capital into the kibbutz movement, which has been stagnating economically and losing longtime members for at least a decade, said Stanley Ringler, a Reform rabbi and executive director of Friends of Labor Israel.

And the possibility of absorbing many highly trained Soviet Jews with technological and scientific backgrounds offers kibbutzim the opportunity to shift their economic bases from heavy industry and agriculture to high-tech industries.

"That's the only way we'll be able to sustain ourselves in the future," said Ringler.

"Kibbutzim have to become more competitive in areas important to Israel."

Kibbutzim, which produce about 40 per cent of Israel's total agricultural output and 10 per cent of the country's industrial output, have long been regarded as providing the ideological underpinnings of the Labor movement.

Those affiliated with kibbutzim say the decline can be traced back to 1977, when the socialist-oriented Labor Party lost its hegemonic grasp on the government to the rightist Likud party, then led by Menachem Begin.

The new government proved less generous to kibbutzim — particularly secular, leftist kibbutzim — than its predecessor. This, combined with attempts to modernize kibbutz industries and the growing countrywide economic difficulties, left kibbutzim with tremendous financial burdens, said Gary Brenner, a shaliach, or representative, for the Kibbutz Artzi/Givat Haviva Institute.

But in order to attract Soviet Jews, kibbutzim face the arduous task of convincing these disenchanted former members of a communist country that collectivism can actually work.

For Soviet Jews, the overwhelming majority of whom regard as evil anything smacking of socialism, the word "kibbutz" conjures memories of forced collectivization and central planning.

While the reality of an Israeli kibbutz — with its loud, boisterous democratic practices — differs markedly from its Soviet counterpart, kibbutz officials have realized the need to market their product aggressively to potential recruits among Soviet olim.

## Kibbutz information officials to travel the U.S.S.R.

This is being done under the direction of the two socialist kibbutz organizations, the Kibbutz Artzi Federation and the United Kibbutz Movement, which together represent Israel's secular, Labor Party-aligned kibbutzim.

Some kibbutz information officials are being sent off to the Soviet Union to dispense information, while others search out Soviet Jews in Hebrew language classes and absorption centres, telling them of the opportunities awaiting them in an Israeli workers' paradise.

A few pleased Soviet Jews have even gotten into the act, said Ringler, and have produced a video about kibbutzim that glowingly pans across a cafeteria line while a narrator describes the food and notes that members can take all they want.

The kibbutz also offers Soviet immigrants the chance to leave the intricacies of Israel's famed bureaucracy to somebody else, obviating the need to fill out fistfuls of forms while wondering which line is for what.

"Word has spread that on a kibbutz it's easier, that the kibbutz deals with a lot of the bureaucratic matters for them," Ringler said.

But not content with absorbing only one per cent of the total expected wave of Soviet immigration, the kibbutz movement has also established religious and civic education classes to win at least the hearts of this powerful new group of voters.

By undertaking this educational project, kibbutzim are joining a host of other groups who have come to realize that the immigrant of today is the voter of tomorrow.

"Everybody's at it in one form or another, everyone's trying to win their hearts and minds," Brenner said.

"You're talking about 300,000 to 400,000 new voters by 1992."

Courses, which are optional for the new immigrants, are offered through Givat Haviva and the Moshe Sharett Educational Center. The latter, named after Israel's second prime minister, is affiliated with the Labor Zionist movement.

The focus of the courses is on democratic principles and religious pluralism, with classes dealing with the founding of the state, the Arab-Israeli conflict and the workings of a multiparty system.

"They are like a tabula rasa, totally open and eager. They carry no baggage, either religious or secular," Ringler said.

"But because of this lack of knowledge, it offers a historical opportunity to create a community of enlightened Jews; they want to learn, they want to understand," he added.

Close to 7,000 Soviet Jews have gone through the educational programs being offered by the institutes, whose funding comes from private sources. In addition, Givat Haviva has recently started working with the Ministry of Education to devise a school course for Soviet Jewish children.

Beyond all this, the socialist kibbutz movement will temporarily absorb 30,000 Soviet Jewish immigrants through 1991 in a six-month program called Bayit Rishon baMoledet (first home in the homeland).

In hope of attracting more immigrants, not only to kibbutzim but to kibbutz enterprises, the movement has also advanced a project that would have Soviet immigrants build satellite communities adjacent to kibbutzim.

The plan, specifics of which are still being developed, calls for these new settlements, which would not be operated communally, to be integrated through a sharing of the kibbutz's infrastructure, Ringler said.

Because kibbutzim are limited in the number of people they can absorb, Ringler added, such "suburban developments" would allow the kibbutz to maintain its inner structure while assisting in the settlement of Soviet Jews.


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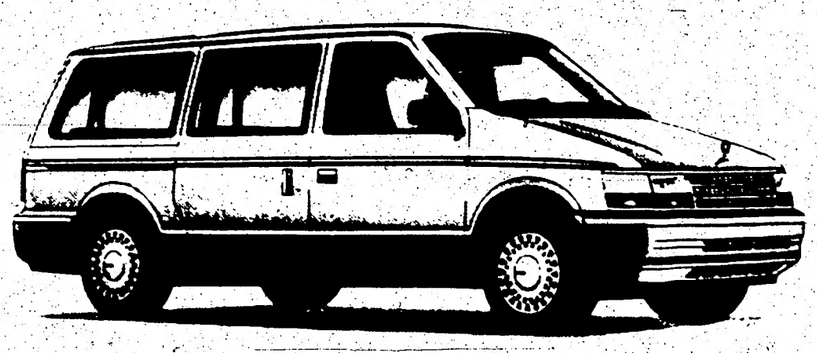


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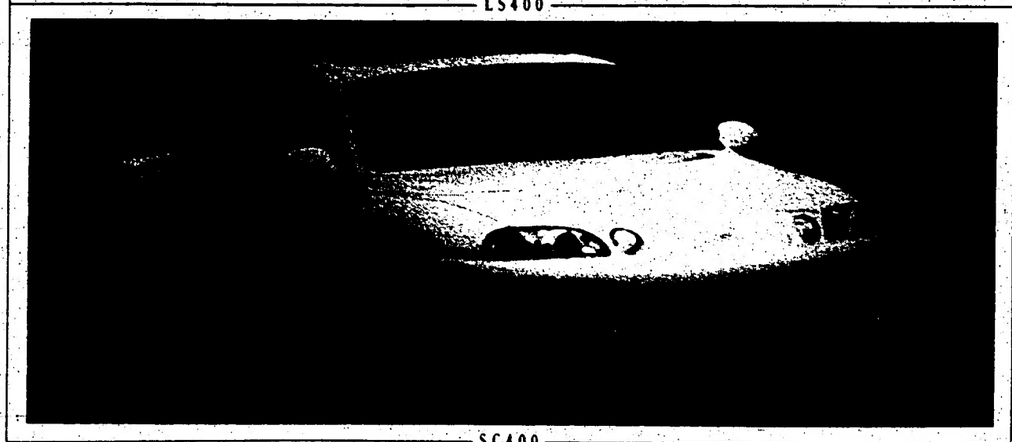


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**LONDON — UNIQUE, 15 RMS.**
Contemporary home, quiet "Old North" Cres.; walk to all synagogues, Hebrew Day School. Open concept, lge. principal rms., 5 baths. 4 bdrms. have cathedral ceil., ample closet space. Beautifully landsc. lge. lot w/pool. Dbl. gar., $324,900. Call Ruth Anderson, **Canada Trust Realty Inc.**, (519) 434-7311, (519) 660-0562.

Canada Trust Realty

**SPRING FARM**
$349,900: 4 bedroom, quiet cres. Grey & white decor, family room with fireplace, wet bar, living room & dining room combined, huge master with skylight in ensuite. M. Chaimovitch 222-9707.

**BATHURST/GLENCAIRN**
$349,000 — Just listed 3 bdrm, 2 storey home, main flr. 3pc. - cent. air, 40x140 lot, show with confidence - Call D. Abraham, Sales Rep. for details 783-3333.

**PALLADIUM ON YONGE**
$229,000 Your choice of two - one on lower floor, one upper, over 1,100 sq. ft. Presently rented month to month. Neutral decor, TTC, shopping, synagogues all within walking distance. Joan E. Landy 222-9707.

**GLENCAIRN SUBWAY**
$129,000 to $195,000 Choice 1 bdrm fab. view pool - $129,000 2 bdrm - view, plaund. enst - $157,000 3 bdrm - 2-4pc. wash - view - $174,000 - 3 bdrm - 2-4pc. + laund. enst - $199,000 Call for details - D. Abraham, Sales Rep. 783-3333.

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$211,000 - $585,000. "TAPESTRY" by Bramalea! Luxury lowrise in demand location. Suites of the finest finishes. 1,177-2,100 sq. ft. Carefree Lifestyle! For information call 449-2020.

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**BATHURST STEELES**
CONDO: $124,900.00

**BATHURST CLARK**
2 Bdr condo, best exposure in Promenade I
Asking $199,900.00

**4 BEDR 2 STOREY**
Walk to synagogue, schools, shopping
$292,000.00

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$279,000 Ideal starter. 6 rms. 3 bdrm. 2 bath, fin. bsmnt., gar. Steps to Bathurst.

**ATKINSON-CLARK**
4 bdrm. Spac. liv. & din. 3 bath, family size kit., den, fam. rm. W/o. Steps to all.

**SPRINGGATE-ATKINSON**
5 bdrm. on one level. Huge liv. & din. comb. Upgraded kit. Built-in appl. Private entrance to fin bsmnt. 6 baths, dbl. gar. Steps to synagogue, Promenade Mall. T.T.C.

**CLARK-BATHURST $328,900**
Brick 4 bdrm. Liv. & din. comb. Fam. rm., firepl. Eat in kit. W/o's, fin. bsmnt., dbl. gar. A1 Buy.

**CLANTON PARK AREA**
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3,100 Sq. Ft., No GST! 1 Yr. new custom built luxury kit. Fam. Rm. Hdwd Floor. Only $599,000. 787-1712.

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3 bdrm sidesplit, family room. Many upgrades on prestigious street.

**DAVID EICHORN**
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**VIEWMOUNT/BATHURST**
4,460 sqf. on 50x140 Plan/Permit avail. Call elyette checroune 483-6771 (24 h. pager).

**WILMINGTON**/across Plaza Triplex 2x3 bdm 1x1 bdm $399,000 Call elyette checroune Re/Max Chartered Realty Inc. 483-6771.

**BATHURST/LAWRENCE**
**IMMACULATE** 2 storey home on large corner lot. 3 + 1 Bdrm., 2 Bath., Fin. Basement. Appliances. Just Reduced $374,900.00. Contact Marina Bulman, Distinction Realty Limited, 882-9659.

**BATHURST-401**
Near subway. $258,000. Bright reno, 1½ storey, detached, 3 bdrm., fin. bsmnt., 40' lot. OPHIRA SUTTON, 488-4031
**FAMILY TRUST CORP. RLTR.**

## 1 Houses For Sale

TAL-RAM REALTY LIMITED REALTOR

**789-4325**

**OLD FOREST HILL ROAD**
**132 x 210 FT. LOT**
Stone Mansion. Only once in many years has a property of this magnitude been offered. A magnificent baronial grand residence. Once you are in the ballroom-sized reception hall you will believe you are in a country estate in England. Priced at $3,550,000. Reserved appointments only. Exclusive with Rena or Barry Tsur.

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**LOWER VILLAGE**
Remarkable stone mansion with huge reception hall and principal rooms. Approximately 10,000 sq. ft. with approx. 12' ceilings, elevator. Simply grand. 5-car garage. Priced at $1,795,000. Sue Prudenza.

**FRYBROOK/B.S.S.**
Superb location, remarkable lot (50x194) - a home with all ingredients present. Totally renovated, family rm on main, library on landing, 6 bdrms, marble baths, huge principal rooms, a great buy at $1,375,000. Barry Tsur.

**DUNVEGAN ROAD**
$1,150,000. Situated on 50 x 158 ft. lot, this 3 storey home has 5 bdrms, ensuite, white kitchen and walkout at lower level to pool at rear of garden. Ramon Tsur.

**LOWER VILLAGE**
$799,000. This outstanding, totally renov. 2-stry. 4-bdrm. home features fam. rm., powder rm. & laund. on main; master ens. The finest value around, overlooking park. Rena or Barry Tsur, 789-4325.

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**CUSTOM BUILT**
Spring Gate Blvd. Builder's own home, approx. 4,000 sq. ft. + fully fin. lower level. 4 bdrms., 5 baths, gourmet kit., fam. rm., lib., etc. All the bells & whistles - your dream come true. $682,000. Janice Fox.

**TEEFY AVENUE**
Fabulous builder's home on large lot, magnificent entry hall & much, much more. Susan Teplitsky, 789-4325.

**FOR RENT**
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**Steeles/Torresdale** - 2,300s.f. Luxury 3 bedroom townhouse. Fully loaded. 736-8673.

## 2 Houses For Sale Private

**BATHURST SOUTH OF STEELES**
•Lg. 4 bdrm. semi •Sunshine Kitchen •Finished Bsmt. •In-Law Apt. •Central Air •Dbl. Gar. •2½ Bths. •7 Appliances •Freshly painted inside & out •Nice Yard
**$259,900** ***229-4663, 980-9986***
**Open House: Sat. & Sun. June 1 & 2, 1-5 p.m.**

**Bathurst/Wilson** - 3 bedroom bungalow plus in-law apartment and separate rec-room. Attached garage. Lowest price in area. Must be sold. 781-3608, 781-2228. 4877

**Bathurst/Clark** - Beautiful modern 4 bedroom, 3 baths. 2,200s.f. 886-3270. 5009

## 3 Houses For Rent

**Bathurst/Clark** - Large 4 bedroom home. Mid-June to mid-August. Close to all amenities. 731-1061. 5150

**Dellbank/Maxwell** - June-July-August. Lovely 5 bedroom home. 3 minute walk to JCC North. $1,500/month. 519-925-6558. 5221

**Yonge/Clarke** - Luxury 3 bedroom townhome. 1,800s.f. Air. Jacuzzi. Steps to synagogue, TTC. 764-0829. 5138

## 6 Condominiums For Sale

**343 Clark Ave.**
***The Conservatory***
•2 bedroom luxury condo + den •2 bathrooms •2 car park •locker
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• **7601 BATHURST.** 2 bd. $202,900. Lucy Melamud, 731-7111.
• **7601 BATHURST.** 1 Bd., $149,000. F. Kieselstein, 731-7111.
• **PRIMROSE II.** 2 bd. 1,260 ft. $189,000. Ted Waxman, 731-7111.
• **135 ANTIBES.** 1 bd., balc. $139,900. Perry Waisglass, 731-7111.
• **100 ANTIBES.** 3 bd., solar., $194,000. Steve Kruger. 731-7111.
**UNGERMAN RLTY. RLTR.**

**Conservatory.** Clark/Hilda. 1 bedroom, $159,000. 2 bedroom, 1,200s.f. 2 parking, $199,000. 764-3869. 5122

**Bathurst/Finch** - Savoy. 2,400s.f. Unique luxury. 21st floor. Breathtaking corner. $499,000. 736-8007. 5220

**Primrose** 1. 2 bedroom, 2 bathroom. Priced to sell! Days 736-7000, evenings 731-2211. 4942

**Bathurst/Clark** - Promenade. Luxury 2 bedroom, 2 bath condo. 15th floor. East exposure. 2 parking. Locker. Upgrades. $196,000. Private. 731-7787. 5123

## 6 Condominiums For Sale

**FOREST HILL - LAKE VIEW**
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**PRIMROSE I**
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**RACHEL ROSENBAUM**
**RE INC 886-4740**

**3555 Bathurst** - 2nd floor. 2 bedroom, 2 bathroom. $185,000. Days 638-9653, evenings 256-9780. 4674

## 7 Condominiums For Rent

**130 Neptune Drive.** 2 bedroom, 2 baths. 5 appliances. Parking. Reasonable. After 5pm, 631-0362. 5193

**3000 Bathurst.** Luxury 1 bedroom plus den. Underground parking. $1,025 monthly. Available July 1st. 787-4935, evenings 789-3169. 5173

## 10 Accommodation Available

**Sparkling bright** basement apartment. 1 large bedroom, living room, 4 piece washroom, eat-in kitchen, broadloom/ ceramics. Separate entrance. Bathurst/ Sheppard. Non-smokers. 638-5775. 5209

**York Mills/Bayview** - Female for main floor room in immaculately renovated home. A.C. Parking. Shared laundry, kitchen. Garden. TTC. Steps to shopping. References essential. 445-7076, 441-2888, leave message. 5161

**Home available** for student. Shomer Shabbat. 631-6883. 5149

## 11 Accommodation Wanted

**Mature, responsible couple** seeks furnished accommodation. June 15-August 15 or nearest dates. Call Mike days 738-6161, evenings 731-8470. 5201

## 12 Shared Accommodation

**I NEED A ROOMMATE**
to share a beautiful upper duplex in which I've been living in for 1 year.
Fully furnished. All major appliances. Fireplace.
Avenue Rd./Eglinton.
Close to everything.
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**Bathurst/Wilson** - Large apartment. Male, Kosher preferred. $290/$345. 783-3889, 667-7882. 5218

**Female roommate** wanted. Available immediately. Fully furnished. Yonge/Finch. Rent $400. 395-1544. 5142

**Yonge/Eglinton** - Professional female to share 2 bedroom. Fully furnished. $425 monthly plus utilities. 363-9507, 489-6055. 5177

**Bathurst/Wilson** - Furnished 2 bedroom apartment to share. Utilities included. Parking. TTC. Swimming pool. $400. Available July 1st. 785-1439, 633-5648.

## 13 Apartments For Rent

**Bathurst/Wilson** - Large 1 bedroom basement apartment. Private entrance. Parking, TTC. A.C. $575. 783-0694. 5185

## 13 Apartments For Rent

**Luxurious Penthouse**
Eglinton-Roselawn area
Approx. 2,400 sq. ft.
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between 9-5 weekdays
**Shabbat Elevator Available**

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**Bathurst/Glencairn** - 1 bedroom basement. Parking. Laundry. $495. 256-7986. 5210

**Bathurst/Wilson** - Big, beautiful 2 bedroom basement. Brand new kitchen. Separate entrance. Close to TTC, shopping. $590. 638-9666, after noon. 5144

**Bathurst/Lawrence** - Large bright 1 bedroom basement. Newly renovated. Private entrance. $450. Call 781-7224. 5170

**Bathurst/St. Clair** - 1 bedroom basement. Large kitchen. Parking. Separate entrance. $400. 656-3327. 5187

**Bathurst/Lawrence** - Furnished basement. Newly built religious home. Kosher kitchen. Close shuls, schools, shopping. 789-1515. 4990

**Bathurst/Wilson** - Furnished 1 bedroom semi-basement. Own entrance. Non-smoker. Cable. TTC. Equipped kitchen. New home. 630-2544. 5145

**Bathurst/Lawrence** - 2 bedroom. Main floor, Garage. June 1st. $730. 633-8873. 5198

**Bathurst/Lawrence** - Large 3 bedroom upper. Parking. Immediate. 626-3146. 5219

## 19 Cottages For Rent

**Three bedroom cottages**, Lake Simcoe, safe beach, $3,750 to September. 785-6222, 783-4553. 4924

**Balfour Beach**. 3 bedroom. On Lake Simcoe. July only. 785-3838. 5197

**Lake Simcoe**. South of Orillia, July and August. On the water. 3 plus bedrooms. 2 bathrooms. Sauna. Etc. Etc. 782-1319. 4914

**Balm Beach**. Near Barrie. 1 bedroom. Fully equipped. Season. 630-2177. 5195

**Lake Simcoe**. Near Strathallan Woods. 4 bedroom lakefront. 1 month. 920-5546 days, 967-0597 evenings. 4901

**Strathallan Woods.** Lake Simcoe on Kempenfelt Bay just south of Barrie. 40 feet of prime lakefront property with dock and cabana. 4 bedroom, 1 full bathroom. Sleeps 10 comfortably. Fully furnished (dishes, linens, TV, washer, dryer, freezer, etc.) Asking $5,500 per month July or August /or/$10,000 for July and August /or/ $12,000 for June, July, August and September. 927-7648 evenings and weekends. 5172

## 20 Cottages For Sale

**PINE LAKE** - Gravenhurst - $399,000 Gorgeous yr rnd cottage 225' sand beach - SW exp - 5 brms, 2 baths - 2 firepl - 2,600 sq. ft.
**LAKE MUSKOKA** Gravenhurst Sand Beach - boat house - level lot - 2,000 sq ft home $399,000.
**LAKE MUSKOKA** 3 bdrm cottage, boat house, level lt $209,000.
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## 20 Cottages For Sale

**Lake Simcoe lakefront.** Belle Aire beach. 4 bedroom renovated. Winterized. Sandy beach. Furnished. Appliances. Outdoor Jacuzzi. $429,000. 481-8907, 705-431-1920 weekends.

## 21 Cottages For Sale/Rent

**Belle Ewart**. 3 bedrooms. Steps to lake. 784-8334. 5167

## 23 Florida Property For Rent

**CONDO FOR RENT**
**AVENTURA WATERVIEW II**
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2 B.R. 2 BATH, LOW FLOOR, FURN. 4 MO. OR MORE, FROM DEC. 1 $1,500 PER MO.
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## 27 Israel Properties

**Property in Israel** wanted. All kinds. Call Mr. Jacobs. 633-4702. 4523

**Jerusalem**. 3 bedroom condo for sale. Excellent location. Panoramic view. Central heating. Plus additional bachelor apartment. 331-4170. 5184

## 28 Out-Of-Town Properties

**WATERFRONT-BELLEWART**
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Ask for Hurley Bennett
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## 31 Industrial Commercial Space

**Bathurst/Sheppard** - 1,400s.f. store for rent. Excellent for professional. 638-2018. 5129

## 33 Vacation Properties

**LAKE SIMCOE WATERFRONTS** 2+ bdrs over 100 ft. frontage $159,000.
**DUCLOS PT.** 75 ft. frontage 3 bdrs $329,000.
**CEDARHURST BEACH** 175 ft. fr. 3 bdrs. Tennis court $465,000.
**SOUTH OF ORILLIA** 3.4 acres 3-3 bdr cottages, over 400 ft. shoreline $625,000. Assumable mortgage $470,000. 12% excellent family complex.
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## 34 Out-of-Country Properties

**Nassau, Bahamas.** Oceanview apartment. 2 bedrooms. Furnished. Pool. $120,000U.S. 699-2374 days. 5205

## 38 Announcements

**Rooms, basement apartments** - call Jewish Information Service. 635-5600. 4820

## 39 Social Announcements

**Nava and David Mammon** are thrilled to announce the engagement of their daughter Susie to Michael, son of Sylvia and the late Jack Kaplan of Benoni, South Africa. 5189

## 42 Articles for Sale

**Richmond Hill Country Club** family membership. Just in time for summer! 491-3622. 5216

## 46 Employment Opportunities

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## 47 Employment Wanted

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**Cleaning lady available.** Apartments and houses. Experienced, references. Lorn 740-5846. 5068

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## 54 Personal Companions

**REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?**
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**Are you this man?**
You have financial and professional success and all the luxuries that success brings. You are worldly and know what life and living are all about. You are Jewish, single, 45-55 and approach life and all it's problems and joys with an open mind. You are personable, responsive, possess high self-esteem, independence, thrive on challenge and allow the playful boy in yourself to come out. You now want a real woman who will be your lover, friend and confidante in a committed relationship. If you want to meet a wonderful woman, who is dynamic, happy, intelligent, possesses class, charm, great looks, a delicious sense of humour and passion, please write. When it looks the bleakest, and everyone says its impossible, it takes courage to turn the corner- but its in that moment when you think its not going to happen that it does. Box 5068 CJN. 5155

## 54 Personal Companions

**Handsome, well educated**, late-40's gentleman seeks attractive independant lady. Box 37025, 6478 Yonge Street, Willowdale, Ontario, M2M 4J0. 5175

**Experience the trials** and tribulations of blind dating Hell with a creative and vivacious S.F., 27. Trial by heated discussion and pursuit of the esoteric and mundane. Do you dare? Box 5074 CJN. 5196

**Intelligent, thoughtful**, attractive, tall, 34, female mensch seeks male counterpart. Ideal companion: bright, ambitious, deep, with strong Jewish/Israel conciousness, integrity, good health. Box 5070 CJN. 5166

**Tall, fit**, attractive male seeks open-minded female 20-30. Let's talk. 633-3863. 5202

**Calling all you** cuddly men- especially bear size! Are you addicted to baseball, football, etc.? Possibly, a closet romantic? Do you have an enormously loud laugh, enjoy eating great amounts of food, intense political discussions and jiving to the oldies? I like you already. I am a petite, vivacious woman seeking a partner for love, life and hopefully children. Men, age is no barrier, especially those over 35 and even those of you with children. So, let's connect. Box 5075 CJN. 5223

**Attractive female, mid-50's**, 5'4", intelligent, easy going, varied interests, good sense of humour. Seeking relationship with that special someone. New York City area. Box 5001 CJN. 5194

**Distinguished lady** seeks serious, adorable man, 45-55. P.O. Box 157, Thornhill, Ontario, L3T 3N3. 5180

**Professional female**, very pretty, athletic, slim, 5'8", 30, seeking marriage minded male. Dr., D.D.S, L.L.B., C.A., etc. 30-45, 5'10"- 6'4". Include photo if possible. Box 5062 CJN. 4992

**Single mom**, 32, fun-loving seeks new friends to go out with, male and female. Box 5048 CJN. 5213

**Do you have** a sense of humour? I am looking for a female (25-35) who cooks like Julia Child, and looks like Raquel Welch. Do you also happen to be caring, successful and romantic? I hope I'm not asking for the impossible!! Box 5073 CJN. 5192

**Male, 29, professional,** tall, successful but busy. I now want to make time in my life for that special lady who can share my diverse interests such as travel, theatre, sports, and quiet times together. You are a person possibly in similar circumstances, looking for a serious relationship, and willing to spend the time to make it happen. Box 5069 CJN. 5160

**Single, Israeli**, handsome man (8 months here), 34, 5'7", 160lbs, engineer, non-smoker, has own apartment, marriage minded, seeks relationship with attractive, single lady between 27-33, ready to settle down, start a family with traditional Jewish values. Reply with photo: Box 5071 CJN. 5168

**If you are a** caring, professional gentleman, with integrity, 55-65, attractive, fit, with a flair for the arts, Philosophy and the essence of life, then there is a lady waiting for you. She is warm, attractive, creative, and wants to share her life with someone special. Box 5067 CJN. 5154

To place an unveiling notice please call *at least*
**14 days prior**
to the unveiling date.

## 55 Obituaries

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•Varied selection of hot/cold menu items
•Delivery available
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• SHIVA PLATTERS
• HOT & COLD MENUS
• LARGE SELECTION OF DELICIOUS SALADS
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(Bathurst Manor Plaza)
VISA 633-6661

**Sylvia Simmy Essers**

Peacefully at home, in Winnipeg, Manitoba, on Wednesday May 15, 1991, Simmy (Stoller) Essers passed away at the age of 61 years.

Simmy was predeceased by her first husband Abe Stoller in 1975. She will be sadly missed by her husband Earl Essers; children Gary and Helaine Stoller of Thornhill, Ontario, Sherry and Paul Evans of Thornhill, and Lorne and Orna Stoller of Beersheba, Israel; husband Earl's children Donna and Ellery Broder of Winnipeg and Ronnie Essers of Vancouver, B.C.; grandchildren Bryan and Cara Stoller of Thornhill, and Jonathan Broder of Winnipeg; brothers and sisters Chuck Roitman, Bella and Oscar Antel, and Sam and Boomy Roitman, all of Winnipeg. Simmy is also survived by numerous brothers-in-law, sisters-in-law, nieces, nephews, cousins, and many dear friends.

Simmy was born and raised in Winnipeg. She graduated from Peretz School and St. John's Tech. She was married to Abe in 1951. Gary, Sherry, and Lorne were all born in Winnipeg. The family moved to Toronto in 1963 and returned to Winnipeg in 1968. She returned to Toronto for three years in 1979, prior to her marriage to Earl in 1982.

Simmy was very active in the Jewish Community throughout her life. She was involved with the Peretz School, Hebrew Fraternal Lodge, J.N.F., U.J.A., Y.M.H.A., Sharon Home, Shaarey Zedek Synagogue Choir, and Adath Israel Synagogue in Toronto. Simmy touched many lives and was dearly loved.

Services were held at Shaarey Zedek Synagogue in Winnipeg, on May 17, 1991 with interment at Shaarey Zedek Memorial Park.

Pallbearers were Ronnie Essers and nephews Joel Antel, Perry Roitman, Arthur Stoller, Sheldon Stoller, and Eric Zipman.

If desired, donations may be made to the Heart and Stroke Foundation of Ontario, 477 Mount Pleasant Road, Toronto, M4S 2L9.

Her family and friends will miss her and love her forever. 5222

## 56 Unveilings

**The unveiling** of a monument to the beloved memory of the late **Rica Lax** will take place on Sunday, June 2, 1991, 10:15am, at Bathurst Lawn Memorial Park, United Jewish Peoples Order Section. Relatives and friends are invited to attend. 5200

**The unveiling** of a monument to the beloved memory of the late **Faye Kupsov** will take place on Sunday, June 2, 1991, 12:30pm, at Bathurst Lawn Memorial Park, Beth Am Section. Relatives and friends are invited to attend. 5000

**The unveiling** of a monument to the beloved memory of the late **Henry Greenspan** will take place on Sunday, June 9, 1991, 11:30am, at Bathurst Lawn Memorial Park, Stashiver Society Section. Relatives and friends are invited to attend. 5004

The unveiling of a monument to the beloved memory of the late
**MAYER CYTRIN** ז"ל
*dearly beloved father, grandfather and great grandfather*
will take place
**Sunday, June 9th, 11:00 a.m.**
**Bathurst Lawn Memorial Park**
Eastern Childrens Section
*Relatives and friends are invited to attend*

The unveiling of a monument to the beloved memory of the late
**HARRY OFFMAN** ז"ל
*dearly beloved father, husband and zaida*
will take place
**Sunday, June 9th, 11:00 a.m.**
**Bathurst Lawn Memorial Park**
Eastern Childrens Section
*Relatives and friends are invited to attend*

The unveiling of a monument to the memory of the late
**SALLY FISH** ז"ל
will take place
**Sunday, June 2nd, 10:30 a.m.**
**Bathurst Lawn Memorial Park**
Apter Society Section
*Relatives and friends are invited to attend*

The unveiling of a monument to the beloved memory of the late
**Benjamin Snitman** ז"ל
*dearly beloved father, grandfather and great grandfather*
will take place
**Sunday, June 2nd, 11:30 a.m.**
**Bathurst Lawn Memorial Park**
Opter Section
*Relatives and friends are invited to attend*

The unveiling of a monument to the memory of the late
**ANNIE KENDAL** ז"ל
*mother of Saul Kendal, sister of Esther Mainemer*
will take place
**Sunday, June 2nd, 10:00 a.m.**
**Mt. Sinai Memorial Park**
Y.M.H.A. Section
*Relatives and friends are invited to attend*

The unveiling of a monument to the memory of the late
**IRVING KIRSCH** ז"ל
*beloved husband, father, grandfather & brother*
will take place
**Sunday, June 9th, 9:45 a.m.**
**Bathurst Lawn Memorial Park**
Beth Emeth Section
*Relatives & friends are invited to attend.*

The unveiling of a monument to the memory of the late
**Perry Howard Pearce** ז"ל
*beloved son, brother and uncle*
will take place
**Sunday, June 9th, 1:30 p.m.**
**Pardes Shalom Cemetery**
Community Section
*Relatives & friends are invited to attend.*

The unveiling of a monument to the memory of the late
**YEHUDA BLATT** ז"ל
will take place
**Sunday, June 2nd, 12:00 noon**
**De La Savanne Cemetery**
Farband Labour Zionist Section — D17
*Relatives & friends are invited to attend.*

The unveiling of a monument to the memory of the late
**Annie Nadkevitch** ז"ל
*mother of Helen Nusinoff*
will take place
**Sunday, June 2nd, 12:00 noon**
**Mount Sinai Memorial Park**
986 Wilson Avenue.
Independent Workmen's Circle Section
*Relatives & friends are invited to attend.*

The unveiling of a monument to the memory of the late
**LOUIS KIRSH** ז"ל
*beloved husband, father, grandfather & brother*
will take place
**Sunday, June 2, 11:00 am.**
**Bathurst Lawn Memorial Park**
Clanton Park Synagogue Section
*Relatives & friends are invited to attend.*

The unveiling of a monument to the memory of the late
**HELEN LERMAN** ז"ל
will take place
**Sunday, June 9th, 12:15 p.m.**
**Lambton Mills Cemetery**
Hebrew Sons of David Section
*Relatives & friends are invited to attend.*


# CLASSIFIED RATES

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# *Senior lawyer receives degree*

By BEN ROSE

**TORONTO** — Lou Ziff, 77, has been practising law in Fort Erie, Ont., for 50 years, but after June 17 he'll be able to do it with an LLB after his name.

Ziff is one of about 300-400 Ontario lawyers who graduated from Osgoode Hall before it moved to York University in 1969 when Bachelor of Law degrees began to be conferred.

A special convocation is being held at York June 17 when the degree of LLB will be awarded to those who have been practising their profession on the strength of certificates from the old Osgoode Hall.

In honor of being granted the degree, Ziff told The CJN he is reducing his working day from 14 hours a day to 10.

A veteran of the Second World War, he was mayor of Fort Erie in 1948 and 1949. His wife, Stella, was mayor in 1978 and 1979 and is a member of the Niagara Regional Council. Ziff is currently a trustee on the Niagara South Board of Education and a former three-time president of the Greater Fort Erie Chamber of Commerce.

Their son, Paul, of Calgary, and daughter, Deborah Bondar, of Calgary, and two grandchildren, Lauren and Jordan Bondar, will be joining them and other relatives at a luncheon in Toronto to celebrate the convocation.

"The degree won't change my life in the least, but it's a nice thought," Ziff said. "I'm excited about seeing people I haven't seen for 50 years, because the ones who entered the profession when I did in 1941 scattered all over the province."

To place your **classified ad** *please call* **ALAN** *at* **422-2528**

# SERVICE DIRECTORY

## APPLIANCES

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**Air Conditioning**. Smith & Smith. Air cleaners, humidifiers. All appliances. 497-2167, 462-0637. Reasonable rates. 24 hours. 5002

**BeN Refrigeration**. Air conditioning and refrigeration services. Residential, commercial. Lowest prices. 882-8044. 5159

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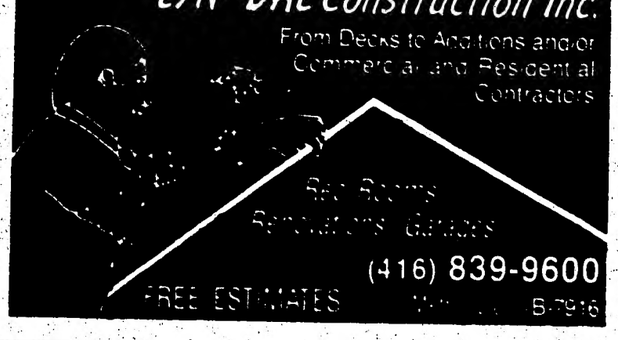
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# Viewpoints

VOLUME XIX, NUMBER 3, 1991 | THE CANADIAN JEWISH PERIODICAL

SUPPLEMENT TO THE CANADIAN JEWISH NEWS, May 30, 1991


## A SYMPOSIUM:

# Is There a Future for Canadian Jewry?

**by Robert J. Brym**

The vitality of our community depends on the demand for Jewish culture and Jewish organizations. The main forces influencing demand include (1) net migration (immigration minus emigration), (2) net natural increase (births minus deaths), and (3) the rate of assimilation. In the worst case scenario, many more Jews leave Canada than arrive, many more Jews die than are born, and many more Jews drift from the fold than are attracted to it. In that case, demand for Jewish culture and organizations quickly falls and the community rapidly disintegrates.

There is little reason to believe that the worst case is upon us. On the other hand, there is not much reason to be optimistic either. My reading of relevant data from censuses and public opinion polls suggests that the Canadian Jewish community is facing some serious demographic and social problems that our leaders have not faced up to. Indeed, inspection of those data suggest that our leaders haven't even defined the problems correctly, let alone proposed workable solutions.

### Net Migration Positive: Natural Increase Negative

Let us examine the three factors listed above one by one. Migration benefits the Canadian Jewish community. Of the Jews who were living in Canada in 1986, an average of nearly 2,250 arrived annually since World War II. Some hundreds leave every year for the U.S., somewhat fewer leave for Israel, but the net migration balance is clearly in Canada's favour.

If the net migration balance is positive, the picture concerning natural increase is strongly negative. In order for the Canadian Jewish population to replace itself, Jewish women must give birth to an average of 2.1 children each. In fact, they are having only an average of about 1.5 children each. To the degree that careers demand more years of schooling and add to total work time, Jewish women are choosing to delay childbirth, wait longer between births, and even forego childbirth altogether. The result is fewer births, and a quickly aging population. Indeed, there are now about as many Canadian Jews over the age of 65 as there are Canadian Jews under the age of 15. Stated comparatively, of the 48 ethnic groups in Canada with a population of 13,000 or more, the Jews are the oldest. The average Canadian Jew is about 40 years of age.

### Intermarriage Up; Synagogue Attendance Down

Assimilation is difficult to quantify, partly because it has so many facets, partly because there is little consensus on just what it is. However, most people will agree that rates of synagogue attendance and intermarriage are two important indicators of assimilation. Consider intermarriage first. Nearly 30 percent of Canadian Jews marry non-Jews today, and that figure is increasing annually. (It has doubled since 1972.) Some analysts claim that, because of later conversions, intermarriage adds people to the Jewish community. While that is true, the fragmentary data

"PARTED LOVERS" ETCHING BY DANIEL ERBAN — SAIDYE BRONFMAN CENTRE

we have on the subject suggest that in over 75 percent of Canadian-Jewish intermarriages, no conversion takes place. And the children of non-conversionary intermarriages tend to be highly assimilated and uninvolved in Jewish community life. So we lose considerably more from intermarriage than we gain.

All Canadians go to church and synagogues much less often than they used to, but Jews attend less than anybody. For example, in the mid-1980s, while 55 percent of Baptists and Roman Catholics and a third of Anglicans attended church at least once a month, only 22 percent of Jews attended synagogue at least once a month. (Overall, 67 percent of Canadians attended church or synagogue weekly in 1946, 41 percent attended weekly in 1975, while only 27 percent attended weekly in 1990.) Although polls reveal that the great majority of Canadians, including Jews, continue to believe in God and are curious about the purpose of life, it is clear that our religious institutions are failing us: attendance figures provide evidence of the increasing irrelevance of organized religion for Jews and non-Jews alike. One is obliged to conclude that while some individuals become *ba'alei t'shuvah*, there is no revival of organized Jewish (or any other) religion on a mass scale.

Canadian Jews like to boast that we give more to Jewish philanthropies per capita than Jews in any other country in the world, and that more of our children per capita attend Jewish day schools than anywhere else outside Israel. While those facts are accurate, we should not take too much comfort in them because the average charitable donation is heavily skewed upward by a relatively few big givers. In Toronto, 32,000 names are on the United Jewish Appeal list of past donors, which means that more than half of the Jewish households in Toronto have never donated anything to the UJA. And with about 9,000 children in Toronto's Jewish day schools, fully 75 percent of our children attend the *non*-Jewish school system.

### Demographically Scant Room For Optimism

With fertility well below the replacement level, a quickly aging population, steadily rising intermarriage rates, a low rate of conversion to Judaism, falling rates of synagogue attendance, less than half the Jewish population contributing to the major Jewish charity, and only a quarter of our children receiving a sound, formal Jewish education, what is the future of Canadian Jewry? Demographically, there is scant room for optimism. The number of Canadians who declared Jewish as their single ethnic identity fell from 264,000 in the 1981 census to 246,000 in the 1986 census. (And of those, over 6 percent said they had no religious affiliation or were affiliated with a non-Jewish religion.) If that rate of decline continues, there will be fewer than 100,000 people who declare Jewish as their single ethnic identity in Canada by the year 2050.

As the number of Canadians with a strong and unqualified sense of Jewish identity declines, a large and growing number of Canadian Jews feel alienated from the community and are ceasing to identify strongly with it. Among the latter are the more than 97,000 Jews who declared in the 1986 census that they had multiple ethnic identities, such as Jewish and British.

### Leadership Failing To Attract Assimilated And Alienated Jews

One might well ask what our leaders are doing to attract this fastest-growing category of Canadian Jews — the somewhat assimilated and alienated — to the community. The short answer is: next to nothing. Assuming that the Canadian situation differs little from that in the US, it appears that the more assimilated Jews are generally the most liberal. Their liberalism extends over a wide range of Jewish and general social and political issues. It follows that if Canadian Jewish leaders continue to espouse hard-line, right-wing views on Israel; if they fail to encourage the growth of religious forms that can appeal to highly educated and cosmopoilitan young people; if they keep broad issues of universal concern off the Jewish agenda (issues such as poverty, publicly funded daycare, the environment, and so forth); if, in short, they continue on their present course, then assimilating Jews will be permanently lost to the community as they find nothing appealing in what it has to offer. In that event the core of the Canadian Jewish community is likely to age, shrink in size and influence, and leave itself open to the charge of having had a too-narrow vision of how to fulfill the first commandment of the Jews: survive.


**Robert Brym** *is a Contributing Editor of* Viewpoints. *He is Professor of Sociology at the University of Toronto.*


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# EDITOR'S NOTEBOOK

THIS issue is devoted primarily to a symposium on the question: Is There A Future For Canadian Jewry? Our six participants are, Robert Brym, Michael Greenstein, Rabbi Dow Marmur, Stuart Schoenfeld, Eugene Kaellis, Louis Greenspan. They offer a wide variety of perspectives on this all important issue. Two concerns are listed by all contributors: a shrinking Jewish population due to the low birthrate and the necessity for improved Jewish education, particularly beyond the primary level. Beyond these, a fascinating diversity of opinion emerges. There are of course differences in emphasis. Rabbi Marmur advocates stimulation of our bond to Israel, Eugene Kaellis believes in the strength of the Diaspora, Robert Brym "sees room for optimism," Stuart Schoenfeld states, "Our future depends on our faith in ourselves, our values, and our way of living." We invite reactions from our readers.

J.J. Steinfeld, an award-winning Canadian writer, offers a short story on a similar theme of the child of a couple who survived the Holocaust and settled in Canada. The child, now thirty-seven years old has become a painter and tries to "confront his fears and fight against his demons through art."

Poems by Morton Manilla, Ken Sherman, Vic Elias, complete the issue.

# LETTERS

I was pleased by your publication of my article in your Feb. 21 issue but disturbed by your change of my title. You used "Why Russian Jews Continue to Come to Israel." My own title was "The Heroic Age of the Jewish People."

There is a profound philosophical difference here. In your title the challenge I speak of may be great yet is diminished: only Russian Jews are involved. Even Israel's unwavering adherence to the terms of the Law of Return does not seem to figure. As for Jews in Montreal and Toronto, Winnipeg, Vancouver and Hamilton, the stirring events may do something to their pocket-books, perhaps even to their politics, but nothing to their souls.

My title means to say that the coincidence of Saddam's threat, Russian Aliyah, the necessary belt-tightening by Israelis, and the support demanded of the Diaspora—financial, moral, political and, last but not least, Aliyah—makes this a time that challenges the *whole* Jewish people to heroism, to a degree unequalled since the birth of Israel. Indeed, just as all Jewish history, as it were, held its breath when, followng the Holocaust, the newborn Jewish state was engaged in its life-or-death struggle, so it is holding its breath once more, waiting, as it were, for Jewish courage.

Emil L. Fackenheim
Jerusalem

• • •

Thanks for your thought-provoking analysis of Tikkun Magazine in your article "The Greening of the Synagogue" (Viewpoints, Oct. 25, 1990).

There are two points to which I would like to express some difference with your interpretation. First, you share with most thinkers of the contemporary age the deep pessimism expressed in the notion of "yetzer ha-ra." That pessimism can be found in some strands of the Torah as well; yet it is also strongly rejected by many of the Prophetic figures, from Moses to Isaiah, who thought that the fact that God ruled the universe meant that eventually the forces of evil would be defeated and the righteous would flourish like a fig-tree or like a Cedar of Lebanon. Both positions exist in the tradition: which one chooses to give greater emphasis to is often a reflection of the mood of the age, or of one's own personal history or one's own relationship to God. I'm currently working on a book on Jewish theology that will show that the optimistic reading of human possibilities is deeply rooted in Judaism — and without negating the existing of a "yetzer ha-ra" it can put that impulse in a perspective that makes it less a fundamental fact of nature than an outgrowth of human distortions that can be repaired.

Second, you are misleading your readership to the extent that you think that Tikkun is putting itself forward as an alternative to Judaism or to synagogue life. On the contrary, we are part of a movement for Jewish renewal — we intend to lead people back into Judaism, but a Judaism that is more authentically based on the Prophetic tradition than that which is currently available in most synagogues. But we are not a movement of Reform Jews (though they are also part of this) — we are, at least many of us, strong advocates of Halachic Judaism, and see in the rich ritual heritage of Judaism some of the important vehicles for deepening our collective spiritual life. In short, please dont't contrast our strong commitment to a progressive and justice-oriented Judaism with a rejection of the wisdom of the ages as embodied in our Halachic tradition. We can have both.

Warm regards,
Michael Lerner, Ph.D.
Editor, Tikkun magazine

"STILL LIFE WITH JUG" BY SHEILA HEIMLICH SAIDYE BRONFMAN CENTRE

• • •

William Abrams responds:

I must disagree with your position that the theological concept of the "yetzer hora" in Judaism reflects a deeply pessimistic view of human nature. I believe that it reflects not a pessimistic but a realistic view. But that does not mean that Judaism assumes that the "yetzer hora" cannot be overcome; since Judaism also posits the existence of the "yetzer tov", the good instinct; and the Messianic concept reflects an optimistic view that eventually the good instinct will triumph. Franz Kafka expressed it best when he wrote: "The Messiah will come when he is no longer needed".

I welcome your statement that Tikkun is part of a movement intended to lead the people back into "Judaism", but note that you do not say "back to the synagogue". My comments on Tikkun focused on this point. To me the central institution of Judaism and the only certain guarantor of the continued existence of Judaism in the Diaspora is the synagogue. (In Israel this is not the case, for one can be a completely secular Jew by virtue of citizenship in a Jewish state). What has impressed me about your magazine since its inception is its emphasis on universal social action, as embodied in your title; Tikkun, which you translate as to heal, repair and transform the world. With this perspective of the essence of Judaism I wholeheartedly agree, for inherent in the concept of "Tikkum Olam" is the mandate to redeem the world, not merely the Jewish world. In to-day's universalistic "Zeitgeist", this aspect of Judaism needs to be emphasized, as Tikkun does. However, I think you would be well advised to focus your efforts on transforming the synagogue itself, rather than attempt, as you appear to be doing, to recruit a constituency of Jews dedicated to building a just, peaceful and caring society outside the synagogue and then leading this constituency "back to Judaism", by which I hope you mean back to the synagogue. My experience in community endeavours, of over fifty years, has taught me that no permanent constituency can exist without a strong infrastructure and the strongest infrastructure Diapora Jews have is their remarkable worldwide network of synagogues.

My complaint about synagogues is not that they teach optimism and embrace pessimism; it is that they teach optimism but embrace passivity toward the ills of the world outside the Jewish fold. If the enthusiasm, intellect and creativity evidenced by your remarkable group of contributors to Tikkun were to turn their efforts toward motivating synagogues to involve themselves in true Tikkun Olam — social action for universal as well as Jewish causes — you would galvanize synagogue life. You would also be in a position to utilize the financial resources of the synagogues and the expertise of synagogue professionals towards the objectives you espouse, and not have to attempt to lead your constituency back to an institution, their alienation from which attracted them to Tikkun in the first place.

• • •

I am afraid that in my article: Iraq's Threat 47 years ago (Viewpoints, Jan.10) I omitted an important piece of information about the letter Pierre van Paassen wrote in 1943. I failed to let you know about the source of the letter. Providing that kind of information is an important part of the biographer's obligation. Our team consists of Beverly Tansey (my wife) and myself. Late last year, while she was setting up a data retrieval system for our work, Beve asked me to check a file of material we had obtained from the General Zionist Archives in Jerusalem. There I found van Paassen's letter of 1943 on the subject of Iraq. Please let your readers know that the source of the piece 'Iraq Threat 47 Years Ago' is the General Zionist Archives in Jerusalem.

M. David Kirk


# Viewpoints

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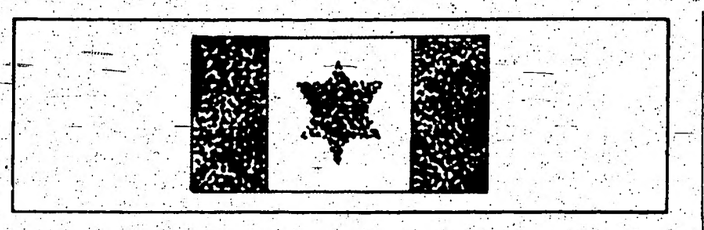
# IS THERE A FUTURE FOR CANADIAN JEWRY?



**by Louis Greenspan**

I don't know why the Rabbis banned prophecy but I can guess. Prophecy entails prediction and we cannot predict either the creative, or the demonic. If I had been asked about the Jewish future some years ago I would not have prophesied the mighty events of our time that can be traced to creative impulses. I would not have prophesied that we would be faced with a massive emigration of Soviet Jewry or that we might have to make special efforts to prevent these same Soviet Jews from electing to live in a united Germany. And if I had made these prophecies I would have been thought a madman. Nor would I have predicted tiny but significant creative phenomena on the local level. For example I was delighted to discover that here at McMaster a coalition of Orthodox Jewish and Muslim students have established a Kosher "pork free zone" in the cafeteria — a sign of orthodox assertiveness that would have been unthinkable years ago. As for the demonic, I would not have predicted that I would be watching the whole population of Israel wearing gas masks in preparation for massive gas assaults. Thus my first reply to the question "Is there a future for Canadian Jewry?" is that I will not make prophesies about what is to come — even in the next few weeks.

Neither can I sound an alarm about the menace of anti-Semitism. There is a school in our midst (that I call neo-gevaldism) that sees a dark lining in every silver cloud and never tires of warning us about the bubbling volcano of anti-Semitism. But such warnings ignore one of the great post-war achievements of Canadian Jewry: the defeat of systematic discrimination that corrupted this country in the thirties.

## Canadian Jews Have Largely Eliminated Systematic Discrimination

In Canada bigots succeeded in building an insidious, systematic structure of discrimination through quotas and other silent instruments of exclusion. This structure is described vividly in Abella and Troper's *None Is Too Many*. After World War II Jewish activists in the Congress and other organizations, allied with labour, church groups and intellectuals, pressed for measures such as the Fair Employments Act, that dismantled the whole system. Their struggle was the most successful civil rights campaign in Canadian history and opened the door to a policy of "careers opened to talents." Because of the success of this campaign Jews have seized the opportunity to make outstanding contributions to all levels of Canadian life. We now take for granted achievements that would have been regarded as miraculous to our parents. I was recently surprised to learn how many universities had Jewish presidents and Chancellors. I knew them individually but forgot to count.

Of course the appearance of new-Nazi propaganda, the activities of the Zundels and Keegstras have given anguish to some and a sense of foreboding to others. But these are expressions of sporadic rather than systematic anti-Semitism. The Canadian public reacted to them very sharply. I have misgivings about the Hate Literature Bills but the fact that they were upheld by the Supreme Court tells us something about Canadian public attitudes to the spreading of hate. More revealing about public attitudes is the fact that Zundel was convicted by two separate juries of citizens selected at random. This is the best possible testimony that the ravings of Zundel and Keegstra fall on deaf ears. For years I have been told that the time is ripe for outbursts of anti-Semitism. The oil blockade of the early seventies, the great inflation of the late eighties are instances of the kind of economic crises that gave rise to anti-Semitism in the past. But since World War II, no major economic crisis in the capitalist world has been blamed on Jewish conspiracies. A few years ago a professional man in a small town in Ontario confided to me that he was preparing to take his family to Israel because Canada was becoming dangerous for Jews. I learned recently that he's still here and if he goes to Israel, I hope it is *besimha uverina*, to contribute, rather than from fear of neo-Nazism.

**Louis Greenspan** *is a Contributing Editor of* Viewpoints. *He is Professor of Religious Studies at McMaster University in Hamilton, Ontario.*

## Assimilation Serious But Not Immediate Threat

The threat of assimilation is far more complicated but not an immediate threat to our existence. I'm told that there is assimilation, but I don't know how it is defined. But it is important to make a distinction. There may be assimilation but there is no "assimilationism." "Assimilationism" was discredited some time ago. From the late sixties to the present the Jewish community and its agencies have been active in promoting a multicultural Canada. Their efforts have been so successful that almost every Canadian seems to be seeking his or her "roots." Jews with *yarmulkes* are barely noticed in the university among the Kafiehs and shawls. Multicultural pluralism is so taken for granted that in December the only people who fail to wish me a Happy Chanukah on a daily basis are the Jews. Years ago Lenny Bruce had a skit about an elderly Jewish woman from Europe sitting in despair in the lobby of a swanky apartment because she had forgotten her son's name. An updated skit today would be far different. It would show a sophisticated Jewish woman, perhaps head of a Jewish organization, frantically koshering her home for her new daughter-in-law.

## Despite Successes Anxieties Remain

These are my first responses to the question "is there a future for Canadian Jewry." I sound no alarms, I feel compelled to call attention to what we have forgotten, the great success of the North American Diaspora, one of the great success stories in Jewish history. But if I left things at that I would not have addressed a sense of foreboding that seems to me justifiable, I would not have touched anxieties that are well-grounded, often in circumstances that are not always within our control. One is the anxiety for the future of Canada, the other anxiety for the future of Israel. Both of these are fascinating subjects and could be the subject of future symposia. There are other anxieties, rooted in ourselves, anxieties that I think of that arise out of a crisis in our most important sense of identity, in the kind of galut Zionism that we have adopted after the war but especially since 1967.

The triumph of Zionism as the civic religion of all Jews — in Israel and all the lands of the Diaspora — is a gripping story but it has left a number of problems. We adopted Zionism after World War II because it gave us new life, a new connection with our history and a new dignity in the modern world. When we adopted Zionism we allowed all the other versions of Judaism in the Diaspora to connect themselves with Zionism or to wither away. But these versions of Judaism — the secular Yiddish labour movement, or the early Reform Movement, for example — for all their shortsightedness, all taught that Jewish life in the Diaspora had significance in the promotion of social justice and human spirituality. Zionism taught that their account of the Diaspora were illusory, that the Diaspora had no significance in itself. In the early fifties Ben Gurion insisted that now that we have a self-governing republic, the Galut has become obsolete. Our forefathers fought about Zionism. They rejected the notion that we would all become passionate Zionists and go settle in Israel. They never dreamed that we would all become Zionists and not settle in Israel. When Jabotinsky addressed Polish Jewry and demanded that they all settle in Eretz Yisrael he was ridiculed. If he were to give the same speech today in Canada he would receive a standing ovation — but achieve the same result.

"DEMOCRACY" BY ESTHER WERTHEIMER WEST END GALLERY

## Zionism Has Triumphed But Diaspora Has Not Withered Away

Thus the Diaspora has rejected any sense of its own creative mission. The best Jewish writers and artists, etc., are outside the Jewish community and its structure. This was not so when Diaspora Judaism was so heavily influenced by a Yiddish-speaking labour movement. Today our Zionism is absorbed in multiculturalism. Multiculturalism has become the rationale of Diaspora Judaism but multiculturalism is intellectually thin (so far). No one enjoys the annual excursions for pizza, gefilte fish and felafel more than I do but this is not a real cultural renaissance. Ethnicity seems incapable of real self-reflection and self-criticism. The Yiddishists and Hebrew schools of the early twentieth century produced Yiddish and Hebrew poets. Do we expect this of our Day Schools? Multiculturalism encourages a culture of nostalgia. Is this the best we can do for our Jewish university population?

But the centre of our Zionism is our connection with Israel. The elemental power of this connection is hardly in doubt, especially in these terrifying days. But just before the Gulf War, there were troubled speculations concerning the future of this connection put about by several authors. The Diaspora is, as I've said, dependent on Israel for its identity. Deep divisions in the Jewish world are exacerbated by divisions within Israel. Thus Diaspora Jews are affected by what happens in Israel to an astonishing degree. The "Who is a Jew?" Law that almost passed the Knesset lately provoked a storm in the Diaspora and an invasion of delegations from the Diaspora because an act of Knesset could have robbed Conservative and Reform Judaism of its legitimacy.

## Kind of Judaism Adopted By Soviet Immigrants Will Be Crucial

Israel's stand on matters connected with its borders also affects Jewish attitudes. Many Jews who see Israel as the embodiment of Torah Judaism will feel betrayed if Israel gives up the West Bank and becomes more secular. Other Jews for whom Judaism is an inspiration for liberal progressive ideas, such as feminism and pluralism, will chafe under a government dominated by the Orthodox or an occupation justified by messianic visions. Israel is still our centre, and it is no exaggeration to say that the Jewish future will be determined by whatever form of Judaism and Jewish polity will be accepted by the new wave of Soviet immigrants to Israel. These were pre-Gulf War concerns, some of them so grave that a spate of books was emerging about the coming rifts between Jews in the Diaspora and Israel and between the denominations of Judaism.

Later perhaps we will be able to assess the future in the light of the Gulf War. At this point, we are compelled to wait. Prophets must be silent because they have to change their prophecies daily. Certainly there is reason to fear the demonic. But we should also take note of the murmuring of the creative: new creative urges — new magazines, journals, theatre groups, the revival of Yiddish. Prediction works best for the stagnant and we still have enough life to be unpredictable.

A SYMPOSIUM

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# IS THERE A FUTURE FOR CANADIAN JEWRY?

by Michael Greenstein

To answer in the affirmative, "Yes, there is a future for Canadian Jewry," is to beg the question, for what we really demand to know is what kind of future is in store for Canadian Jews. To answer that question is rather presumptuous, especially for someone lacking in sociological training. Nevertheless the Jewish tradition of *chutzpah* may offset prohibitions against crystal-ball gazing.

## Obsession with Jewish Study Dying Out

Since typically a symposium on the future of American Jewry instigated the present consideration of Canada, let me begin south of the border with the example of a leading critic, Harold Bloom, the *gaon* of New Haven. Aboard an El Al jet bound for Israel, Professor Bloom speculates on the reading habits of his Jewish students at Yale University. In his cultural prophecy Bloom laments the falling-away of his students' obsessiveness for difficult texts that make demands on readers. Traditional Jewish obsession with study that held the great Diaspora Jewries together, according to Bloom, is dying in America where it is becoming harder and harder to read deeply. Freud, Kafka, and Gershom Scholem are among the serious writers Bloom would have us read to fulfil his criteria for a true People of the Book.

Granted that Bloom's elitist standards are as high as the flight he was on, nevertheless the situation he describes provides an important lesson for Canadian Jewry. After all, American Ivy League colleges such as Yale will continue to be the goal of many aspiring Jewish students and their parents in Canada. If the reading habits of the very best students are found wanting, then what are we to make of the vast majority of Canadian university students who will never make it to the best American schools?

## Dramatic Drop in Jewish Studies at University Level

To examine the structure of Jewish education in this country we must first look to elementary and secondary levels where there is strong financial support. But the structure resembles a pyramid in which there is a considerable falling off in numbers from elementary to secondary to post-secondary Jewish education. While Jewish day schools flourish and provide the basic skills in Hebrew and/or Yiddish, the dramatic falling-off in Jewish studies at the university level is deplorable. For those years are the only ones when a student may add intellectual curiosity to the earlier content. Yet what happens to the majority of graduates from Hebrew schools? In Ontario, there is a trend for Jewish students to go to the University of Western Ontario where they can take advantage of the pragmatics of an excellent business school but where no Jewish intellectual content exists. Will any of those graduates be able to meet Bloom's standards of a liberal education?

This move to Western or computer-oriented Waterloo is only part of the picture. Students interested in Yiddish literature might attend McGill and those interested in the history of the Holocaust might study at the University of Toronto where courses would come closest to Bloom's criteria for deep reading. I leave it to the sociologists to determine the statistics regarding enrolment in Jewish Studies Programs in Canada and the United States. While the Jewish Studies Program at McGill was established earlier than the one at the University of Toronto, a comparison between these two institutions of higher learning might tell us more about the tale of their two cities where the vast majority of Canadian Jews have resided and will continue to live.

## Jewish University Students Migrate Between Montreal and Toronto

The migratory pattern of Canadians in education is less pronounced than that of Americans who cross-country learn from degree to degree and college to college. Nevertheless some kind of pattern emerges that reveals something about the future of our society. As the Jewish population of Montreal continues to decline for the rest of the century, which universities do Jewish students from Montreal choose to attend? I suspect that a few enroll at McGill or Concordia or the Université de Montréal, but the majority head to Ontario hoping eventually to establish their careers outside their native province—a province already seen as a sovereign state by most Québécois.

On the other hand, another curiosity arises: some Jewish students from Toronto choose McGill for a few years, but do they intend to establish themselves in Québec after graduation? Or is it simply that provincial Ontarians invade Montreal both as a means of avoiding archaic Grade 13 and as a way of experiencing the not-too-distant exoticism of French language and culture?

In the larger development of these two cities what we have is a unique picture for Jews: Montreal is a city with a rich past but a bleak future; Toronto is future-oriented but its past has been extremely thin. In neither case do the prospects for Bloomian depth appear bright. Jewish cultural levels in Montreal have always been superior to those in Toronto, but how much longer can the francophone city sustain its rich Yiddish culture? Equally, when will the highly materialistic Jewish community of Toronto shift to cultural values?

By cultural values I do not mean the hanging of a Chagall on one's wall. That requires lots of money but little effort. It has been said that Jews are crazy for culture, but that should be related to Bloom's notion of text-obsessiveness. It takes little time to admire the painting in the living room, but much longer to study the history of art. While Orthodox Jews pore repeatedly over tractactes of the Talmud, few liberal Jews engage in the textual study advocated by Bloom. If Bloom's examples seem too remote and esoteric, let's take the writing of Saul Bellow and Cynthia Ozick. I frequently encounter committed Jewish adults with at least one university degree who find it too difficult to get through a book by Ozick or Bellow. Why is that? What has happened between the time they graduated from university and the present? Most professionals are too exhausted at the end of an inflationary working day to cope with the demands of a complex text. Television takes over.

## American Jewish Values More Vital Than Canadian

And the Canadian cultural milieu is more dismal than its American counterpart. New York alone can boast the New Yorker, New York Review of Books, and New York Times Book Review—arguably a greater contribution to secular-Jewish culture than anything across Canada. Outside of New York, vital Jewish pockets exist in several major cities—Philadelphia, Baltimore, Chicago, Los Angeles, and Boston are only the most obvious. Indeed, almost anywhere one turns south of the border, one finds some Jewish presence attesting to the pervasiveness of the American-Jewish equation. Yet precisely because Canadian identity is so much weaker than American identity, no such immediate equation between Canadian and Jewish values comes to mind. Not that the two are hostile or antithetical, but the Canadian example has been complicated by British origins to which Jews could not assimilate as readily as they were able to do in the United States. Robert Alter, Leslie Fiedler, Alfred Kazin and Irving Howe are the great interpreters of the United States; in a more Christian Canada, the pre-eminent decoder is Northrop Frye. Ironically with the onset of free trade the future of Canadian Jews may be as American Jews.

Any discussion of the future of Canadian Jewry must take into account the recent arrival of Israelis and Russian immigrants, most of whom settle in Toronto. Ironically Russian Jews and Israelis have left societies where forms of deep reading have taken hold in the past, yet in settling in North America they risk losing those cultural values under the pressures of consumerism and myopic television. Until now, their voices have remained largely silent or else ignored. As they become integrated, it does not seem likely that they will revive their transatlantic past which could enrich the Canadian mosaic. How many musicians will arrive among the thousands of engineers? Lusting after the golden Cadillac, will they also turn into the people of the bankbook, cookbook, and pocketbook?

## Jews Drift Toward Cities

Just because Jews are a matter of cities with a mind of ghettos, some may object that I have omitted Canadian Jews outside of Montreal and Toronto. Since identity is regional, we may scan other parts of the country from the Maritimes to British Columbia. The Maritimes will not attract vast numbers of Jews in the future, whereas the West will gain some. In British Columbia where individualism is stronger than history or community and where Jewish influences from California may be more significant than from Central Canada, Jewish numbers will continue to grow modestly. But once again, the size of the population and the commitment do not seem to warrant any kind of Jewish studies at either U.B.C. or Simon Fraser. Vilna will never be transplanted in the fertile soil of Victoria. Instead of retiring to the moderate Pacific climate, the majority of Jews from Montreal and Toronto will flock to Miami where it's either too hot or too late to learn from Jewish texts.

## Day Schools at Primary Level Are Not Enough

Is it ever too late to learn, though? After all, book groups spring up every month in Toronto but do those two hours per month amount to Bloom's text-obsessiveness? Would Orthodox Jews remain satisfied if they could devote only two hours per month to study? And the Orthodox, in Toronto especially, will continue to grow and study in a way that assimilated Jews will ignore, envy, or disdain, but would do well to emulate in their own secular texts. All the Jewish funding for Hebrew Day Schools is necessary, but when nothing is left over for serious study at the university level, then the future of Canadian Jewry will be seriously compromised. If Canadian Jewry has not yet come of age, it may be too early to speak of its future. Or worse, it may be too late.

Enough of the crystal ball for now; it's time to return to texts. Forget about the future, if you don't remember the past.

by Eugene Kaellis

The continued existence of Canadian Jewry cannot be taken for granted. Indeed, current cultural, religious, and demographic tendencies are pushing Canadian Jewish life into a marginal position and threatening its extinction within the next century.

The Jewish population of Canada continues to shrink, both relatively and absolutely, reflecting the decline of world Jewry caused by the Holocaust (especially the murder of 1.25 million children), a low birth rate, assimilation, and the loss to Jewry of many offspring of intermarriage. While there will be fluctuations, the indications are that by 2025 Canada will have fewer than 150,000 Jews.

Coupled with this decline, there is a growing dispersion of Jews to areas where they are too few in number to maintain viable institutions. Increased mobility, furthermore, creates a sense of impermanence that interferes with their involvement in Jewish cultural and religious life.

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# IS THERE A FUTURE FOR CANADIAN JEWRY?

The average age of Canadian Jews is higher than that of any other ethnic group and the general Canadian population. The consequence is less vigor and vitality in the Jewish community.

### Secular Judaism Erodes Jewish Identity

If it were not for Judaism as the nourishing core of the Jewish People, secular Jewishness, in any of its various guises, would become shallow, trendy and vanish quickly. Therefore, the growth of secularism must also be counted as an element eroding Jewish life and identity.

All of these factors act in concert to reduce support for Jewish life. Once support falls below a certain level, maintaining Jewish institutions becomes impossible, and this is obviously a process that feeds on itself.

A key factor in maintaining Jewish identity is the education of children. In this, Jewish communities have not responded adequately to the requirements of the late twentieth century. By and large, there is still no serious effort to demonstrate the relevance of Judaism to the scientific, technological, and economic climate of modern North American civilization, nor is there an adequate attempt to define and examine the theological suppositions of Judaism as compared with those of the dominant religious culture, Christianity. Study of the Jewish Testament and the Talmud usually takes place in a traditional milieu, with educators either unwilling or unable to make organic connections with the contemporary world. A sense of awe is reserved for the events of the Bible, and the Bible stories are still imparted as if the laws of nature and human behaviour were qualitatively different in the Biblical period. Improving pedagogic techniques without reassessing content and approach will not remedy the situation.

Jewish adult education suffers from the same deficiencies. Too often little examination is made of the basic theological premises of Judaic thought and principles and their relevance to modern life. The result is that many Jews see Judaism as a tribal, cultic anachronism to which they may show minimal adherence for "matters of honour," or through habituation, or social coercion.

North American Jewry's overriding concern is Israel. Trying to deal with this concern critically, particularly in a charged atmosphere, can easily result in misunderstanding. Nonetheless, I suggest that the future of Judaism, if it is to have a future, lies with the Diaspora, not with Israel.

### Israeli Judaism Must Not Exclude Rationalism

The primary source of Arab antagonism to Israel does not rest with the Palestinian situation, but in the Arab rulership's opposition to Israel's introducing modern rationalist thought into an area dominated by mythic traditions. However, Israel itself is hardly immune to cultural penetration by the surrounding culture. The Middle East's powerful mythic propensity exerts a great influence on Israeli Judaism, and while a mythic element is essential to any religious or cultural movement, if it excludes rationalism to a significant degree, there is the risk of either repelling people brought up in an essentially rationalist culture or burdening them with baleful anachronisms.

Israel can make important contributions to the future of Diaspora Jewishness, but Jews ought not to confuse Israeli culture with Jewish Diaspora culture, or Israeli Judaism with a Judaism attractive and acceptable to citizens of countries with a long history of western liberal democracy.

For example, any movement which does not recognize the importance of women, is doomed to insignificance, yet there are still sections of Jewry which would deny women their full rights and the opportunities to realize their intellectual and spiritual potential.

### Canadian Jews Must Not Isolate Themselves From Broad Canadian Concerns

Another factor militating against Canadian Jewish survival is isolationism. The claim that Jewish issues are so overwhelming that there is no energy left for broad community involvement indicates a lack of appreciation of the importance of coalitions as an effective means of defense, and a lack of will to overcome fear of non-Jews.

What to do?

The assurance that God will somehow deliver Jews from marginalization or extinction without our active intervention borders on the blasphemy of presumption. Simply urging Jews to procreate in larger numbers is, based on the experience of other ethnic groups with low birth rates, futile. Urging individual Jews to involve themselves more effectively and actively in Jewish life is what we have been doing for decades without impressive success.

### Is Proselytizing An Answer?

The most promising but least considered option is to create Jews non-biologically, i.e., by active proselytizing. Long ago Rabbi Baeck pointed out that before the Christian era, proselytizing was a major Jewish endeavor, halted only because, with the triumph of Christianity, it became dangerous, even lethal.

While people usually convert for non-theological reasons, exposing them to a sound and attractive theology can have a marked benefit. The children of intermarriages and the non-Jewish spouses of Jews should be given top priority for this effort.

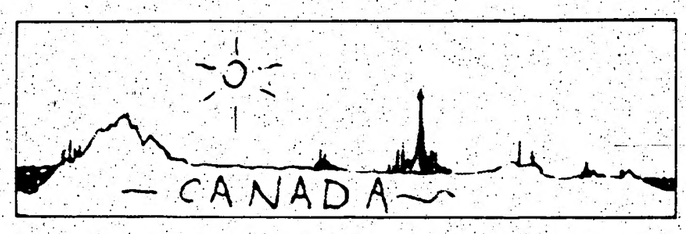
Even the modest success of a proselytizing drive would not only increase numbers, it would produce a greater pride and interest in Judaism among born Jews. A truism tells us that many people don't value something until others show a desire for it.

The Reform Movement practices a low-key form of proselytizing which, moreover, makes no comparisons between Judaism and Christianity. Since everybody (Gentiles and Jews) living in a predominantly Christian culture is subjected to Christian ideology, different from, but definitely related to the Christian religion, this is unrealistic.

A dignified, thoughtful proselytizing drive by North American Jewry, while it may raise some hackles, might also revive Jewish-Christian disputation. This is not the Middle Ages, and disputation conducted in a fair, respectful manner can help shake off the pretense which now so heavily overlays interfaith dialogue. It can lead instead to some serious negotiation involving the contra-Judaic canon of Christianity, and it can sharpen Jewish religious knowledge and understanding.

### Jewish Organizational Life Must Not Be Only Defensive

Jewish organizational life is now almost entirely defensive. This not only directs our energies toward dealing with recurrent crises, over the long run it fatigues without inspiring. To remain alive and energetic, that is, to adapt successfully in a changing environment, Judaism periodically has to spawn "heresies." In the nineteenth century, the major Jewish "heresy" was the Reform Movement. In the twentieth, it was Zionism. In the twenty-first, it must be proselytizing.




**by Dow Marmur**

Jewish history provides ample evidence that, firstly, no Jewish community, however numerous and prosperous, has its future assured and, secondly, that no Jewish community, however small and exposed, is destined for extinction. In my own lifetime I have seen the large and flourishing Jewish community in my native Poland disappear, and the small and struggling community of the country where I grew up, Sweden, to persevere against all odds.

Therefore, it would be foolish to seek to answer the question before us with either a Yes or a No. The future of Canadian Jewry is neither secure nor precarious; it is, like the future of Diaspora Jewry as a whole, uncertain. All we can do is to seek to assess the prospects of our survival.

### Canadian Jewry Depends on American Jewry

We begin by reflecting on the total dependence of Canadian Jewry on Jewish life in the United States. Although we are often prone to assert that Canadian Jewry is better than American Jewry, there is little to indicate that, in essence, it is very different. We see ourselves here as being closer to tradition and less prone to the excesses of Jewish life elsewhere, but this may be more a sign of provincialism than of superiority. The "ours is better" syndrome is often a manifestation of insecurity, not the outcome of an objective assessment.

From the point of view of structure and allegiance, every Canadian synagogue of significance is a constituent of an American organization; most of the rabbis working here are not only trained in the United States but American citizens.

With the exception of *Viewpoints*, Canadian Jewry has no serious journal of its own. Nor is it known for its specific contribution to Jewish scholarship. Jewish scholarly creativity in this country is almost invariably an offshoot of the American mainstream; most teachers in Jewish Studies in Canadian universities have probably been trained in the United States.

The praise that Canadian Jewry deservedly receives is for doing the same things as American Jewry does — but better: we raise more money *per capita* for UJA; a greater number of our children go to Jewish Day Schools; a larger proportion of the community belongs to congregations. Our uniqueness, therefore, is, paradoxically, most in evidence in our conformity, which may be a very Canadian trait, indeed.

### If American Jewry Survives, So Will Canadian Jewry

Since, by all accounts, American Jewry is the most likely Diaspora community to survive, there is every reason to believe that the future of Canadian Jewry is reasonably certain. However, as I suggested in an earlier article in this journal (*Viewpoints*, vol. xviii: 2, August 30, 1990), even American Jewry is in danger on account of its lack of a vision of the future; it is too firmly rooted in the present and too anxious to maintain the *status quo*. Once again, what is true of the United States is even more true of Canada.

There are other dangers, too. The historian of Zionism, David Vital, points to a serious threat to the survival of the Diaspora in general, and the American Diaspora in particular. In his new book, *The Future of the Jews* (Cambridge, Mass. and London, England: Harvard University Press, 1990), he suggests that Jews in the Diaspora can only affiliate as *individuals* and, therefore, opt out as and when expedient. Jews in Israel, by contrast, are part of a *collective* under the jurisdiction of the Jewish State. They can only opt out by emigration, not merely by ceasing to pay dues to synagogues or to withdraw their children from Religious Schools.

A community that depends on voluntary association is always vulnerable, for it is subject to economic and political shifts. Thus each time the country suffers a recession, Jewish institutions are at risk; our Jewishness is too often linked to the cost of living index.

### Wealthy Jews, Not Scholars Become Community Leaders

Economic dependence, rather than a passion for Torah, makes the man, or woman of means, not the scholar, the leader of the community. In fact, "to show leadership" has become the most common euphemism for giving a lot of money. As we see wealth being gained and lost with frightening speed, we have reason to worry about the future of our community.

Yet, this is not a plea to re-instate rabbis as the leaders of Diaspora Jewry. We do not deserve it. For the future of Jewry has never depended on mere bookish learning; at best, only the past has been preserved in this way. The future depends on vision, and rabbis do not seem to have more of it than others. They, too, have fallen prey to the all-pervasive conservatism of our time. **continued on page 6**

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# IS THERE A FUTURE FOR CANADIAN JEWRY?

"NOT QUITE A POT OF FLOWERS" BY ANN BALD BLOOM SAIDYE BRONFMAN CENTRE

## Loyalty to Israel Now Ruling Passion of Canadian Jews

The most visible manifestation of passion in Canadian Jewry is linked to our concern for Israel. That is not surprising, because you cannot motivate a large number of individuals; you can only motivate a collective, and only Israel speaks the language of the collective.

Paradoxically, most Jewish leaders today seek to safeguard the future of their communities in the Diaspora by appealing to loyalty to Israel, while, neurotically, falling short of drawing the obvious conclusions and advocating *aliyah*. We realize that we are more likely to remain Jews if we rally *around* Israel, but we do not want to take the consequences and live *in* Israel: our individualism, which enables us to flourish in the Diaspora as persons, gets the better of us, and we must accept it.

But soon we may have to choose: either living in a non-Jewish environment that only allows me to be a Jew by choice and, therefore, tempts me to assimilate; or seeing myself as part of the Jewish polity that is Israel. This need not necessarily mean that my family and I reside permanently in Israel, but it does mean that I recognize the Jewish State as the *place* of the Jewish people, even if the *space* of Jewish individuals and groups may be elsewhere. We may all have to adopt the mentality of *yordim*, men and women who have left Israel "only for a limited time."

## Without Bonding to Israel Future Looks Dim

Linking ourselves to Israel in this way goes far beyond financial contributions; it must mean cultural commitment as well as spiritual allegiance. As long as the Jewish State is strong and viable, not only militarily but also Jewishly, Jewish communities that acknowledge their bond to Israel are likely to flourish. It would then truly become the State of the Jewish people, not only of its citizens.

Without that bond, our future seems very problematic. The declining numbers, due to low birth rate and intermarriage, coupled with growing economic uncertainty that will continue to plague us, may mean that, in the not too distant future, we will not even be able to afford to maintain our own institutions.

## We Need Vicarious Collectivism Offered by Israel

But what about religious commitment? Will not fidelity to God and Torah guarantee our survival? I yearn to answer with a resounding Yes. However, I am bound to concede that religious commitment in our time can only address itself to individuals; there will always be a "saving remnant", large or small. But in order to make sure that the community continues to flourish, collective steps have to be taken—and it is these that are most problematic in the Diaspora. That is why we need the "vicarious" collectivism that Israel stimulates in so many of us.

The future is not only subject to forces beyond our control; it is also in our hands. Therefore, if we wish to assure a future for Canadian Jewry, we must promote, in addition to our own religious practices, such activities that will link us to the Jewish *people*. That link is inconceivable without making Israel central to our communal concerns.

**by Stuart Schoenfeld**

There are three general schools of thought on the Jewish future in the Diaspora — assimilationist, survivalist and transformationist. The first projects gradual Jewish disappearance through assimilation. The second projects the survival of a small community with a committed core and a marginally Jewish periphery. The third projects a continuing Jewish community, but one which is substantially transformed from what it is today. There are trends within Canadian life which support each of these projections.

## The Trend to Assimilation

Those who project assimilation are supported by data on social trends and ritual practice. Overt discrimination has nearly vanished. Jews are not systematically excluded from particular schools, occupations, neighborhoods and private clubs as they were two generations ago. Even as the barriers to participation in the broader society are lowered, the social ties that create a framework for Jewish continuity are loosening. Few native born Canadian Jews speak or read Yiddish and most have a quite limited knowledge of Hebrew. Jews are less likely to be found in Jewish neighborhoods than before. There is a strong trend of decline in ritual practice — Sabbath observances of all kinds, kashrut, High Holiday attendance — from one generation to the next, although there are exceptions. The small number of *baalei t'shuva* are not enough to make a difference in general communal patterns. And there are concerns that, with the passage of time, the emotional response evoked by the destruction of European Jewry and the creation of the State of Israel may be less powerful.

Trends in Jewish family life also indicate a movement towards assimilation. Low Jewish fertility, apparently below the replacement level, indicates a smaller future population. There are concerns that the increases in divorce and single parenting have weakened the ability of the family to play its traditional part in the strategy of Jewish continuity. Intermarriage has increased steadily since the 1950s. While most Jews still marry other Jews, about four out of ten marriages formed by Jews are to spouses who were not born Jewish and did not convert. These couples choose either to leave religious and ethnic identification behind altogether or to try to blend fragments of different traditions in their family practices. The large majority of those who have grown up in these types of households in the recent past have not identified themselves as members of the Jewish community.

## Survival of the Committed Core

Those who project survival of a smaller committed core with a periphery of marginal Jews are supported by other data. They project a committed core with a strong Orthodox component who see themselves as a "righteous remnant." Orthodox Jews view themselves as the inheritors of a way of life which they have kept under adverse conditions for centuries. Despite predictions throughout the twentieth century that Orthodoxy would disappear, they have persevered and flourished. Orthodox Jews are considered less likely to assimilate than others because the social as well as ideological boundaries which separate them from non-Jews are more pronounced. Orthodox Jews also have higher birth rates than other Jews. Additionally, the attitudes of non-Jews effect Orthodox Jews differently than they effect more assimilated Jews. Discrimination may have diminished for Jews who appear like non-Jews and in most ways act like them, but visibly Jewish Jews are aware that they evoke negative stereotypes and prejudiced responses.

## An Evolving Core of Commitment

Orthodox Jews are not the only ones projected to be part of a smaller community with a committed core. It will also contain new immigrants, those with close connections to Israel and those committed to Conservative, Reform and Reconstructionist Judaism. These branches believe that the authentic Jewish response to the fundamental social changes of the modern world is theology and practice which balances God's revelation at Sinai with God's continuing revelation through history. They continue to enroll a substantial majority of the synagogue affiliated in Canada and expect that their committed core, like that of the Orthodox, will endure. One important source of this optimism is the unprecedented number of converts to Judaism. Only a minority religion which is flexible, confident of its future and able to speak to the spiritual and moral concerns of those who were not born into it could attract and integrate converts in the way Judaism has.

The projection of Jewish survival is also supported by the impressive network of Jewish institutions built up in Canada — synagogues, schools, social work agencies of various kinds, community centres and so forth. No other minority in Canada has been so successful in recruiting the community leadership and raising the funds which are required for such an extensive institutional network. Finally, the projection of survival has a regional dimension. For both Jewish immigrants — who will continue to arrive so long as Canada remains a prosperous democracy — and for Jewish migrants within Canada, the Toronto metropolitan area is the favored destination. This steady flow of Jews into a locale with a large Jewish population and many institutions makes Jewish survival more likely there than in other parts of the country.

## Toward A Judaism Transformed by Natural Evolution Rather Than Outside Pressure

Those who project a transformed Jewish community perceive a Jewish identity that is neither imposed by antisemitism not prescribed by the limits of traditional beliefs and practices. The transformed Jewish community that is emerging is supported by the continuing tendency of the Jewish population to be statistically exceptional — highly urbanized, well educated, unusually involved in cultural activities, highly overrepresented in human rights and social welfare movements. Certain kinds of professions — medicine, law, dentistry, accounting, scholarship — and types of business — retailing, construction, real estate, the media, the arts — create work settings where Jews form social networks. Jews are surviving as a distinctive group, but as a different kind of group than they traditionally were, creating a different understanding of themselves than they traditionally had. This perception of a Jewish transformation has been most common in the U.S., where self-consciously Jewish involvement in the arts and in social issues has a high public profile. Similar tendencies exist among Canadian Jews but they are usually less well publicized or thought of as part of the broader redefinition of North American Jewish identity.

## Human Flexibility Renders Firm Predictions Impossible

In my view, there are three reasons why none of these schools of thought is the basis for a firm prediction about the future of Canadian Jewry. First, each is correct. The data supporting each school of thought are valid; the logic of each is reasonable. Each becomes incorrect only when those who hold a particular opinion refuse to recognize the valid points of the others. Unfortunately, this narrowness of vision and refusal to acknowledge complexity occurs all too often, sometimes to the point of interpreting and reinterpreting data until it supports a preconceived opinion. Second, it is important to distinguish between the impact of social *trends* and the impact of historical *events*. Projections, including all three made above, can only be made on the basis of social trends. Historical events such as the mass exodus of Jews from the U.S.S.R. or a war in the Middle East can have consequences that send social trends in different directions. Third, speculation about the future is inherently not a matter of prediction. Our future as Jews in Canada, both as individuals and as a collectivity, depends only in part upon social trends and historical events. Social science is different from physical science, where predictions are possible. In the social sciences we are always dealing with people. People have the ability to be self-conscious about what is happening to them, to consider the forecasts being made about their futures and to make decisions in order to move towards a subjectively desirable outcome. Homiletic platitudes are sometimes true. Our future also depends upon our faith in ourselves, our values and our ways of living.

# The Coinciding of Sosnowiec, Upper Silesia, Poland, 1942, and Banff, Alberta, Canada, 1990

**by J.J. Steinfeld**

After a Saturday morning argument with another artist about the relative merits of certain painting styles — a stupid, too emotional shouting match — and a futile effort to paint at his studio, Aaron took the bus to Calgary. He didn't want to get drunk in Banff, anywhere near his studio or other artists. Between the first and second bars, he stopped into a second-hand bookstore to look for art books but instead saw a paperback copy of *The Yellow Star* in a bin of specially reduced, slightly damaged books. As he was purchasing the book, Aaron told the salesclerk that his parents' and grandparents' pictures might be in the bargain-priced book. The salesclerk, wearing a large button stating READ!, smiled defensively and handed the change to the talkative customer. But his grandparents, all four of them, were dead, Aaron informed the salesclerk as he took the change, and offered to tell the story of his famous grandfather, the one, according to Aaron's father, whose paintings had been destroyed by the Nazis in 1942 but whose paint brushes had been saved. Aaron even drew a map where his grandfather's paint brushes were buried, and gave it to the salesclerk, along with a quick geography lesson on Sosnowiec, Upper Silesia, Poland. The original map, drawn by his father twenty-five years ago, Aaron explained, was in a safety deposit box in a Winnipeg bank.

Between the second and third bars, Aaron stopped in front of a travel agency and looked at the posters in the window, with their enticing claims of warmer climes, carefree destinations, travel adventures of a lifetime, and unforgettable visits to distant lands.

A short time after Aaron, carrying his recently purchased book, had entered the travel agency, a travel counsellor stood up from her desk and came to the front counter. Aaron was at the display racks to the left of the counter, looking through the rows and rows of brochures, picking out ones that interested him. Maybe they would give him ideas for paintings later on, suggest places to go — if not actually, then in imagination — to paint trees. He found it important to paint trees.

"Can I help you with anything?" the travel counsellor asked.

"You have any information on Poland?" Aaron said, without looking at the woman. He was already mildly drunk and had every intention of becoming fully so before the evening was over.

"We used to have some pamphlets but I think we're out of them."

"You happen to know the air fare to Poland?"

"No trouble finding out," the travel counsellor said and returned to her desk and the computer on it. She tapped expertly at the console keys. "When would you be going?" she asked from her desk.

"I'm not certain. Eventually."

"Poland is supposed to be an interesting country. Everything that has been happening in Europe makes people more aware of Poland," she said, continuing to work with her console.

"So does Auschwitz," Aaron said, selecting even more travel brochures.

The travel counsellor did not seem to know what Aaron had meant, but nevertheless smiled at his remark and said, "We don't get large numbers of people from around here wanting to go to Poland, not like to England or Florida or any places like those."

Aaron turned and looked at the travel counsellor for the first time. She told him the air fare to Warsaw during the different travel periods.

"You going for a vacation to Poland?" the travel counsellor asked, returning to the front counter.

"I have to do some excavation work there. Dig up some old paint brushes," Aaron explained, looking directly at the travel counsellor. "If I come back to Banff next year, I want to paint with those brushes."

The travel counsellor turned to the wall clock and saw it was nearly time to close. "You want me to book a seat for you, sir?"

"I need some time to think about when I can go. I'll have to get my shots first."

"You don't require any shots for Poland," the travel counsellor said with a seriousness that almost caused Aaron to laugh.

"I do," he said, and left the travel agency, *The Yellow Star* gripped tightly in one hand, the other full of travel brochures to the far corners of the world . . .

Aaron was at his easel early Sunday morning. He stepped away from his painting and counted the trees already on the canvas — the fifteenth of his series of sixteen paintings. He better add some more, he thought. He wanted to have the impression that trees were the entire world, an unending forest. No one painted trees more skilfully than he did, the artist believed. These were trees in summer, painted from photographs he had taken in British Columbia, where he had been living the last three years. He had already finished the paintings of trees during the other three seasons, and in different parts of the country. Four

"TREES AND MIST" BY LORNE ABRAMOWITZ SAIDYE BRONFMAN CENTRE

paintings for each season: there would be sixteen in all when he was done, three completed during his stay at the Banff Centre of the Arts, if everything went smoothly.

He had a mild hangover, less than he was expecting after spending Saturday afternoon and night bar-hopping, but he did not allow the discomfort to keep him from his work. Up early as he did every day, no exceptions: this he had learned from his father who had survived because of his work. Now his father was retired, missing his work. Aaron wanted to finish this painting as soon as possible and get on with his next one — the last painting in the series — before leaving Banff. He had been productive, if not happy, here.

Rather than continuing to paint, Aaron spent an hour reading and looking at the photographs in *The Yellow Star*. He was amazed that he had not forgotten the book or travel brochures at one of the bars yesterday. He was even more amazed that he had made it back to his studio in Banff in one piece last night. At one bar he had attempted to show some of the pictures of persecuted Jews under the Nazis to the other patrons, and was asked to leave. "You can be thankful I don't drown you in schnapps for your callousness," he had said as he was escorted out of the bar by the owner. At another bar, where the indifference of the table dancers mocked his pain, he was physically pushed out by a bouncer who declared that this wasn't a library show-and-tell. He was threatened with arrest at a third bar, a quiet lounge, when he refused to stop reading loudly from the book but managed to leave before the police arrived. They weren't his favourite bars anyway. What had started him drinking this time? The need to make his weekly telephone call home the next day? The pressure of getting a solo show ready? The argument the day before with one of the other artists? The article about the vandalism in a Jewish cemetery? Maybe he should avoid reading newspapers and stop listening to news reports. Maybe he should paint trees night and day.

Aaron stopped reading but kept looking at the photographs in *The Yellow Star*. He had seen many of them before, in one place or another, in his nightmares, in his waking fears. Where are the photo-takers now? he wondered. He imagined the photo-takers, their eyes looking into cameras, focusing, observing life ending, sense dissolving, snapping the pictures and turning away to another direction, another photograph . . . He imagined his family and himself being photographed.

Aaron wanted to telephone his parents early, to get his weekly call over. It was already nine in Winnipeg, he thought, but decided to wait another half-hour. His parents were always up early, even on Sundays. They slept no more in retirement than when they ran their little grocery store. His mother never slept more than two or three hours a night, unless she took her medication. Aaron remembered as a child waking up in the middle of the night and his mother standing over his bed, watching, just watching. It is his earliest recollection. He quickly became used to her night-time presence.

Near the end of the book is a map of the major camps, labelled "Reich 1942." Eleven years before he was born. When his mother was eighteen and his father twenty-three. Aaron had seen similar maps before, dozens of times. This map has small black squares and small black triangles to indicate the locations of camps in Europe. Squares for the extermination camps, triangles for the concentration camps. Tiny circles for the towns. Sosnowiec, the Polish town where his father's family was from and where his grandfather's paint brushes are buried, was not listed. But it is on the map Aaron's father drew for him twenty-five years ago and the son keeps in a safety deposit box in a Winnipeg bank. Aaron put a dot on the map of the major camps, Reich 1942, where his grandfather's paint brushes are buried. 1942, he thought, was the year the Nazis returned for a second foray into Sosnowiec, on May 12, when his father hid as his family and 1500 other Jews were taken to the black square called Auschwitz. When all he saved from his own father's studio were his paint brushes. Ironically, his father who hid and escaped that day, wound up at Auschwitz just the same. He lived to meet years later in Canada the woman who would become his wife, and whom he didn't even know was going through the same hell as he.

Aaron counted sixteen triangles and six squares on the map. He started to say the names of the camps out loud. He managed to finish another tree, but couldn't work too long this morning. If only there existed such a lush, safe forest.

At first he said the names as if he was reading from a telephone book. Then from the script of a play. And later from a part of the heart that was hidden from thought and logic: PAPENBURG . . . NEUENGAMME . . . BERGEN-BELSEN . . . RAVENSBRÜCK . . . STUTTHOF . . . SACHSENHAUSEN . . . DORA-NORDHAUSEN . . . BUCHENWALD . . . GROSSROSEN . . . THERESIENSTADT . . . FLOSSENBURG . . . NATZVILLER . . . LANDSBERG . . . DACHU . . . MAUTHAUSEN . . . PLAZOW . . . CHELMNO . . . TREBLINKA . . . SOBIBOR . . . MAJDANEK . . . BELZEC . . . AUSCHWITZ.

Soon Aaron did not need to look at the map. He said the names of the camps faster, went deeper into the past. He thought of doing a painting with twenty-two monuments, each with the name of a camp. He wanted to set the painting in a remote corner of the world, where everyone felt protected and unthreatened. Then he decided that twenty-two flowers would be better. Each flower different, an exotic plant. He would find a good reference book on

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world flora and select the flowers for the painting. Suddenly the painting seemed wrong and overly simple, and he abandoned the idea.

Aaron attempted to return to the present — forced himself back. When he behaved this way, acting as if he is in Europe during the Second World War, as if the past is more important than the present, he becomes frightened, more now than ever before. He felt no stronger now at thirty-seven dealing with the past than when he was twenty-seven or seventeen . . . or when his mother stood over him at seven. He wanted to believe that this mood would pass, as others like it have. The doctor in Winnipeg told him to confront his fears, to fight against his demons through art. Art isn't magic, Aaron had argued. Make your art magic, the doctor encouraged. The last time Aaron went to him, the doctor told his patient, "You are guilty about not being able to sufficiently ease the burdens your parents feel. Not an unusual feeling for the children of Survivors. You would like somehow to make up for what your mother and father suffered in the concentration camps . . ." I'm not *that* kind of painter, he had told the doctor, and never returned to his office.

Aaron became trapped at his easel, no longer speaking, thinking of the camp names, caught in the past. He struggled to remind himself that he was in an artist's studio in Banff, Alberta, and it was the fall of 1990. "Banff," he said out loud, very loud. "Banff, Alberta, Canada . . ." He imagined a map of Banff, a beautifully drawn map, but other maps superimposed themselves in his mind on the Banff map, maps with black squares and black triangles, maps with blood-red rivers and death-marked towns . . . Into his thoughts came a concentration camp named Banff, in the darkest part of Poland, and he, finding it difficult to breathe, saw himself there, as thin as his mother and father had been. He looked at his left forearm but there was no tattoo. "Banff . . ."

At nine-thirty he went to a nearby pay phone and started to dial his parents' number but hung up and returned to his studio. He was unable to phone until ten-thirty, eleven-thirty in Winnipeg. His father answered the telephone, sounding in good spirits, saying that they would be going to a movie this afternoon and then to dinner at a nice restaurant. Aaron had *The Yellow Star* in his hand, confused by why he had brought it with him to the pay phone. He mentioned his grandfather's buried paint brushes early in the conversation. His father again promised that he would return to Poland one day to unbury the treasure and bring the paint brushes to Canada. Aaron wanted to get the paint brushes on his own, for his father and for himself.

Thinking of the map in the book, Aaron asked his father if he had ever heard of Gerhard Schoenberner, the author of *The Yellow Star*, and Aaron's father said no.

"You want me to read this book?" Aaron's father asked.

"Best not, Papa," Aaron told him. The son was careful with the books he recommended to his father. He remembered reading parts of a novel years ago to his parents, scenes set in Auschwitz, and the strain it caused on his parents, especially his mother. Trying not to let his thoughts get too despairing, Aaron told his father that he was almost done with his second to last painting for his next show, and was eager to tell his mother about the progress.

"She is not too bad this morning," Aaron's father told his son. "She knows it is Sunday and you would call."

Aaron told his mother all about his latest painting. "If I paint too many more trees, I'll turn green without a doubt. I must have chlorophyll in my veins, Mama," he said, making a half-hearted attempt at a joke. Trying to sound confident and uplifting, he told her that he had one more painting after this one to do and then he would be ready for his next show. "You'll get the first invitation, Mama, and I'll deliver it personally . . . I couldn't come back to Winnipeg to paint. I had to come to Banff to work," he explained to his mother, even though she did not ask him, not this time. When he left Winnipeg to live in Toronto . . . Toronto for New York . . . New York for Vancouver . . . always the long, painful explanations, the Sunday telephone calls collect.

Aaron's mother did not react to what her son was saying — he had expected her to be excited and ask questions — but she did start to talk about events from Aaron's past: his Bar Mitzvah, graduation from Hebrew School, graduation from university, his wedding . . . She talked about them as if they were all going on at the same time and were occuring while she spoke.

Aaron patiently listened to his mother talk about the past — did not remind here that he had quit school at nineteen after doing poorly during his first year at university and was divorced three years ago — and then she said, her voice betraying no emotion or depression, "Listen to the rabbi, Shmuel. The rabbi is a wise person. You can't do everything the way you want, Shmuel . . ."

Aaron held back from correcting his mother, allowed her to call him Shmuel. She talked about having made love with Shmuel, about how they whispered to each other in Yiddish lying in bed. She had been engaged to Shmuel after the war. He had committed suicide before their departure for Canada, but desperate to leave the old world behind, she went alone. She stopped speaking and a few seconds later Aaron's father took the receiver from her.

"Write us a good long letter soon. Your mother loves your letters," Aaron's father said. "With drawings, don't forget to make drawings . . ."

"I'll write . . ." Aaron hung up the telephone and thought about his parents. Then he opened *The Yellow Star* to the map of the major camps, Reich 1942, but closed the book quickly. If he could only paint what had happened. What if the paint brushes really did exist, had remained undamaged for forty-eight years in the cold Polish ground. What if he took the map his father had drawn and went to Poland.

He rushed back to his studio and put *The Yellow Star* on the same shelf as he kept his books on art. Refusing to allow his mood to darken, he looked at his painting of trees in summer. Green is such a colour of affirmation, he thought. He picked up the travel brochures from where he had thrown them last night and made a neat pile on the floor. He promised himself that after his next show he would take a trip to Poland. And even if he couldn't find the brushes, Aaron thought as he finished the last tree in his current painting, he could do some paintings of the trees in Poland . . .

# POETRY

### Preludes to Primo Levi-7

We were slaves in Egypt
and the slaves of slaves
in Auschwitz.

Will you write this down
and preserve it
as a memory
for our people?

Will you shut it out
and say,
we never walked this night
and if we did
it was like any other.

Will you tell your children
that when we emerged
from the pit
the Lord gave us back our land
but we do not
live there?

**by Morton Manilla**

**Morton Manilla** *lives in Toronto.*

### Shalom Aleikhem!

He shoves his tzitzis into his pockets
and leans into the rain. I watch
and marvel at how the elderly
lend themselves to poetry,
marvel at their war with bad weather,
even marvel at my FM listener's ability
to find a platitude in a rainstorm

I've done my shopping and have little reason
to linger on the street in bad weather,
even less to speak to someone doing his best
to get inside a bus shelter. I want to claim
kinship with this man, to thrust aside
my Little League and fast-food upbringing
and shout to him "Shalom Aleikhem!"

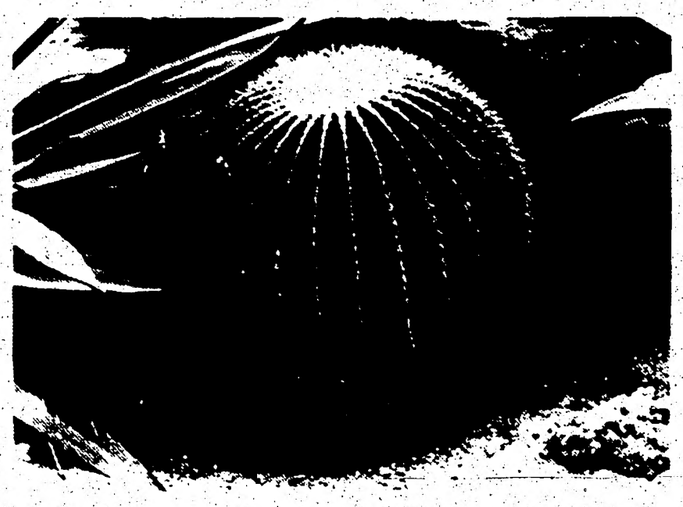
I decide against it
From my uncovered head
it would be a taunt

*A young man knows nothing*
*about fingers that rob the heat*
*from your breast pocket*
*or the invisible tentacles*
*that can snatch your transfer*
*and fling it high above the bus wires*

*With some things all young men*
*are goyim and all old men—*
*are Jews*

**by Vic Elias**

**Vic Elias** *live in London, Ontario.*



"CACTUS" BY MICHELE EICHENBERG SAIDYE BRONFMAN CENTRE

### Havi

This brown eyed kibbutz gardener
grafts grass to make it stronger.
Her long fingers are at work on the land.
Part of her grows everywhere.
She smiles, she cries, she needs,
"What's going to become of us, Tzipporah?"

One lover was killed, another deserted.
"Everyone likes a happy person," she says
and tries Yoga, university, film-making, travel,
looking to America for love to find
only vanquished anguished men.

"*Ein breira*, Tzippora, there's no choice,"
and she turns her back
to follow herself
in search of Zion.

**by Ray Shankman**

**Ray Shankman** *lives in Montreal.*